

THE
CONGREGATIONAL MAGAZINE.

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BIOGRAPHICAL SKETCH

OF THE

REV. WILLIAM GURNALL,

FORMERLY RECTOR OF LAVENHAM, SUFFOLK; AND AUTHOR OF THE CELEBRATED
TREATISE, "THE CHRISTIAN IN COMPLETE ARMOUR."

THE pamphlets at the foot of the page afford us an opportunity of presenting to our readers a brief notice of the celebrated Gurnall. "His praise is in all the churches," but his biography is few. A century and a half has elapsed since he laid aside his "armour" and entered into rest; but it was not till last year that any memorial of his life was presented to the public. Gurnall was a conformist; but the character and celebrity of his writings have made him the common property of the Universal Church. We feel the more desirous of recording his history in our pages, as the honour of first publishing the biography of Gurnall, was reserved for our worthy nonconforming brother of the town of Lavenham.

William was the son of Thomas and Etheldrida Gurnall, of Walpole St. Peters, in the county of Norfolk; in which place it is

probable that he was born, in the year 1617. The exact date of his birth, and the character of his youthful days, are unknown. He entered the university at an early age, being only in his fifteenth year. He became pensioner of Emanuel College, Cambridge, and matriculated on March 29th, 1632. He took his degree of M. A. in 1639, and subsequently became a fellow of the college.

It would appear that he quitted the university when he took his degree, and was appointed to officiate in the parish church of Lavenham. In the character of assistant, or curate, he continued till 1644, when, on the death of the Rector, Dr. Copinger, and at the request of the parish, he was presented to the living by the Patron, Sir Symonds D'Ewes. This presentation was duly confirmed by an order of the House of Commons, bearing date Dec.

* A Funeral Sermon for the Rev. William Gurnall, by the Rev. William Burkitt, author of the Commentary on the New Testament. Re-published, with a Biographical Advertisement, by the Rev. Robert Ainslie, of Lavenham. R. Baynes, 1s.

An Inquiry into the Rights of the Poor of Lavenham: together with Biographical Sketches of the most distinguished Natives and Residents of that Town. By Hugh M'Keon. 8vo. p. 136. 5s. Baldwins.

An Appendix thereto, by the Rev. R. Ainslie.
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16th, 1644. In this "order" Mr. Gurnall is justly described as a "learned, godly, and orthodox divine."

It will occur to the reader, that Mr. Gurnall's induction to the living, was during the latter part of the reign of Charles the First, when presbyterianism had become the dominant religion of the land. Numerous and fierce were the religious controversies of that day. Painful and deadly were the struggles made for liberty of conscience and perfect freedom in all matters pertaining to religion. Occasional allusions to these scenes occur in the early parts of the *Christian Armour*. It is gratifying, however, to perceive that the eminent piety of the author would not allow him to stoop to the odious task of reviling his opponents, a measure too often adopted by the ecclesiastics of his time. It is somewhat remarkable, that in so large and multifarious a work as the "*Christian in Complete Armour*," and a work which was published at intervals, during the closing years of the reign of the first Charles, the whole period of the Commonwealth, and the first year of Charles II. should contain so little of the bitterness of controversy, and of the asperity of partizanship. His "love of peace, his universal charity," and his supreme anxiety for the spiritual good of his readers, undoubtedly led him to abstain, as much as possible, from all allusions which might awaken painful associations, or provoke needless and injurious controversy.

As a presbyterian, Mr. Gurnall continued to minister in holy things, in the parish church of Lavenham, for eighteen years. The fatal year of 1662 at length arrived, and during its progress the notorious "Act of Uniformity" was passed. The day of

trial, August 24th, was fast approaching, and now was the time when "this learned, godly, and orthodox divine," in common with his brethren, must be put to the test. He was held in great esteem by his brethren, and many were looking to his example. He, doubtless, duly considered the matter; but at length yielded, and consented to take the oath, by which he declared his previous ordination to be invalid, and promised to give his unfeigned assent and consent to all and every thing contained in the Book of Common Prayer, &c. &c. He was episcopally ordained on August 22d, only two days previously to the day of St. Bartholomew, when two thousand of his fellow-labourers quitted at once, and for ever, the bosom of the church. His appointment was re-confirmed by the Court, on the presentation of Thomas Bowes, Esq., of Bromley Hall, in Essex. It is said that several ministers, in neighbouring parishes, followed his example. His conformity excited, no doubt, the surprise of many, and gave rise to various suspicions respecting either his sincerity or his orthodoxy. These were probably unfounded, and indeed, his friend Burkitt repels the insinuations with indignant scorn. We now advert to them, only to account for the still current tradition, "that after his conformity his usefulness appeared to be at an end." Such traditions are related of other eminent men, but whether they can be justified by facts, we will not pretend to determine. We can conceive it possible, that where conformity was yielded from prudential reasons, rather than from conscientious motives, such a retribution might be experienced; and we greatly mistake, if the records of ecclesiastical biography do not present us with

some instances of that kind. It would seem that some of the titles and vestments of episcopacy were not very congenial to Mr. Gurnall's mind. He had for nearly twenty years been accustomed to designate himself as "The Minister, or Pastor, of the Church at Lavenham," a designation which he ever afterwards retained; and as, during his presbyterian pastorate, he had never worn a surplice, so, now, though a conformist, he could not bring himself to wear that virgin robe; he, therefore, kept a curate to discharge those duties which necessarily required that sacerdotal habiliment for their due performance.

An anecdote is related respecting his conformity, which may be inserted in this place. He completed and published his last volume of the *Christian Armour* in the year 1662, a copy of which he presented to Lady Mary Vere, for whom he afterwards preached and published a funeral sermon. Her Ladyship politely acknowledged the gift, and expressed her approbation of the work; adding, however, in allusion to his conformity, that the "*Armour*" needed only one thing, and that was *proving*.

Mr. Gurnall, in the year following his first presentation to the Rectory of Lavenham, married the daughter of the Rev. Thomas Mott, of Stoke by Nayland. He is described by Calamy as "a valuable man." Twelve children were the fruit of this marriage. Mrs. Gurnall survived her husband nineteen years. Several of his daughters were subsequently married to clergymen. One of his sons, John, became a minister in the Establishment. Of his family little is now known, and it is not improbable that it is nearly, if not altogether, extinct.

Mr. Gurnall appears to have

possessed but delicate health. To his bodily weakness he affectingly alludes in his preface to the "*Christian in Armour*." And Mr. Burkitt, in the sermon he preached at his funeral, says, "If censure itself be able to tax him for any neglect, it must be in no more frequent visiting his flock; from which nothing but a weak body kept him, not from a proud or unwilling mind; the obstruction he met with in this part of his duty, from his tender habit of body, was his great sorrow both living and dying, yet having this to comfort them, that the frailty of his body was his affliction, but not his sin."

Of his last days no particulars are recorded. His death was easy, and is thus described by his friend Mr. Burkitt. "Like Moses he was faithful in all God's house while he lived, and not unlike him at his death; his meek soul gliding from him in a fine imperceptible vehicle. And his dying, as the modern Jews by tradition tell us as Moses did, "*Ad nutum Dei et osculo oris ejus*," at God's beck, and as it were with a kiss of his mouth. It was no more betwixt God and them but this, "*Go up and die*."

He died on the 12th of October, 1679, and was interred at Lavenham; but no stone marks the place of his sepulture, or records a memorial of his worth. He, "though dead, yet speaketh." He lives in his works, and they form a far more valuable and lasting monument of his excellence than mere perishing marble.

As a *Christian* he excelled in every grace. *Humility* was a prominent feature in his character. He formed a very lowly estimate of himself. "Oh, what mean thoughts had he of himself! and was not only content, but desirous also, that others should have so too. Every thing in others that

was good he admired as excellent, while the same or better in himself, he thought not unworthily contemned; his eyes were full of his own deficiencies, and of other's perfections. Humility was the garment which covered all his excellent accomplishments; although, indeed, their beauty was rendered more conspicuous and amiable by casting this veil over them."

His love to God and the Redeemer was ardent and intense; "this was such a seraphic and divine fire in his soul, as did marvellously consume his love to the world and sublunary comforts." Under the influence of this heavenly affection, he esteemed all who bore the image of Christ, whether of his communion or not. "How often did he publicly deplore and bewail, that the greatest measure of love that was found this day amongst the professors of the cross, was not true Christian love, but only love of a party." His love, however, was too generous and catholic to be confined within so narrow limits.

His liberality to the poor formed no small part of his excellence. "His alms were as exuberant as his love; misery and want, wherever he met them, did sufficiently endear their objects to him." "Daily were the emanations of his bounty; he cast the seeds of his charity upon all sorts of ground, but sowed them the thickest upon God's enclosure." He was, in fact, "universally good in all stations, and loved religion in every capacity."

As a minister he was truly orthodox in his sentiments, and unwearied in his labours. Impelled by love to souls, "he was indefatigable both in his study and in the pulpit; from hence it was that the throne of grace, his study, the pulpit, and his sick neigh-

bours, had the whole of his time divided amongst them and devoted to them." Indolence he abhorred. His chief recreation was variety of employment, "for beside those portions of time which the necessities of nature, and of civil life extorted from him, there was not a minute of the day which he left vacant. His whole time, strength, and parts were piously devoted to God and his sacred service." He was in the constant habit of preaching series of discourses on particular subjects, from some particular verses. His "Christian in Complete Armour" was preached to his congregation before it was published, and may serve as a specimen of his customary mode of lecturing.

His life was an honour to his profession. Distinguished by the gentler virtues of Christianity, he was esteemed and beloved by the people of his charge. His death was felt as a severe loss by the town and neighbourhood. Loud were the lamentations uttered at his departure. But, as Mr. Burkitt justly and pathetically remarks at the close of his discourse, it would "be below the merits of his person, as well as the greatness of our loss, to celebrate his death in womanish complaints, or, indeed, by any verbal lamentations; nor can any thing be seen in his memory, but what is sacred, and divine as his writings are." And we shall conclude our sketch, with Burkitt's closing sentence. "May his just fame from them (his works) and from his virtues, be precious to all succeeding ages; and when elegies committed to the trust of marble, shall be as illegible as if they had been writ in water, when all stately pyramids shall be dissolved in dust, and all the venerable monuments of antiquity be devoured by the corroding teeth of time, then let

this short character, describing him in his best and fullest portraiture, remain of him, viz. that he was a '*Christian in complete armour.*'"

Besides the "*Christian in Armour,*" a work universally read and admired, and by which his fame, as a theological writer, will be long perpetuated, he published two separate discourses, one in 1656, entitled "*The Magistrate's Portraiture,*" and preached at Stowmarket previous to the county election; the other in 1671, entitled "*The Christian's Labour and Reward,*" and preached on occasion of the death of Lady Mary Vere, of Castle Hedingham, Essex. It is stated in Watts's *Bibliotheca*, that he published a 4to. volume of Sermons in 1660. But of the correctness of this statement, there is, at present, some doubt. Perhaps some of our antiquarian literary friends will be able to decide the question, by furnishing a description of the volume, if it be in existence.

We are tempted to trespass a few moments longer on the patience of our readers, by a few lines on the religious history of Lavenham, from the death of Gurnall to the present time.

Gurnall died in 1679, and it is to be feared he had no evangelical successor. His faithful, fervent, and energetic mode of preaching, prepared the way, therefore, for the establishment of a separate congregation, if such preaching should not be continued in the church. No record, however, is preserved of the effects produced immediately by his death.

A Baptist church was in existence in the town in 1692, only thirteen years after his death, of which Mr. Tredwell was the pastor. Against these Anabaptists, as they were then called, Burkitt, whose living was in the neigh-

bourhood, proceeded in a violent and indecorous manner. He personally interrupted them in their worship; circulated a calumnious report respecting their mode of baptizing; and published a volume, entitled "*An Argumentative and Practical Discourse of Infant Baptism,*" in refutation of their principles. To this calumny, and this work, a reply was written and published by Benjamin Keach, of *metaphorical* celebrity, entitled "*The Rector Rectified and Corrected, or Infant Baptism unlawful.*"

Of the history and fate of this Baptist church nothing is known, excepting that it soon became extinct. In 1697, a barn was prepared, and opened for public worship by the Independents. A church was soon formed, of which, it appears, that Mr. Wood, the uncle and tutor of Dr. Samuel Wood, of Norwich, was the first pastor. He continued amongst them, it is conjectured, till his death, which occurred about 1730. The next fifty years witnessed a rapid succession of pastors over this little church. The following are some of the names which have been preserved from oblivion; the Rev. Messrs. Hall, Waile, Malyn, Pickersgill, Ridgway, Darby, Bocken, Duncan, and Jones. The Rev. Mr. Hickman settled there in 1782, and left the town to settle in America in 1796. He was shortly afterwards succeeded by his relative, the Rev. Thomas Hickman, who continued till 1825, when he relinquished his charge, and was succeeded by the present minister, the Rev. Robert Ainslie. He commenced his labours there on January 1, 1826. Since Mr. Ainslie's residence at Lavenham, the old meeting, which was in a very dilapidated state, has been deserted, and a new and elegant meeting-house erected. The ground

was generously given by Thomas Prentice, Esq., of Stowmarket. The new building was opened on Sept. 18, 1827, on which occasion Mr. Ainslie was publicly recognized as the pastor of the church, which office he still holds, and may he long continue to do so, and prove an eminent blessing to that impoverished, decayed, and profligate town.

It is, perhaps, not generally known, and will doubtless interest many of our readers, that the eminently gifted family of the Taylors, whose diversified and useful lite-

rary labours have given celebrity to the little town of Ongar, once resided in Lavenham. Of the church there, the late venerable Isaac Taylor was an honoured deacon, and by the advice of the pastor and brethren, he commenced the exercise of his ministerial talents in the villages of the neighbourhood, an event that opened a course of usefulness, which it was the happiness of his life to travel, attended in the journey by his amiable and talented family.

AN ORDINATION CHARGE, BY THE REV. SAMUEL LAVINGTON,

ADDRESSED TO THE REV. PETER SAMPSON AT HIS SOLEMN ORDINATION AT PLYMOUTH DOCK, MAY 1770.*

O THOU! who hast the seven spirits of God, and holdest the seven stars in thy right hand, from whom every church receives its minister, and every minister his commission; if thou hast a charge to be delivered to this servant of thine, who hath now solemnly consecrated his life and labours to the service of the sanctuary; and if I must be thy mouth, O let not the unworthiness and imperfections of the speaker be any hindrance to the acceptance and success of the message!

Will my dear brother now suffer a word of exhortation from a fellow servant, employed in the same work, exposed to the same difficulties, labouring under the same infirmities; and receive what follows, not so much as *my* charge to you, as the charge of our common Master to us *both*.

I know not how to introduce it more properly, than with those words of the Apostle,

1 Tim. iv. 16. "Take heed to thyself, and to thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

It is an honourable and important office to be made keepers of other men's vineyards; but we must remember that we have a vineyard of our own to look after; and it would be doubly aggravating, after having preached the Gospel with acceptance and success to others, to be ourselves cast-aways. Therefore *take heed to thyself*; and that as to your *inward state and outward deportment*.

As to your *inward state*.—

We often press upon our hearers the necessity of being born again; of being renewed in the spirit of

* We are indebted to Mr. Allen, of Hackney, the well known author of *Modern Judaism*, Translations of Calvin, Outram, &c., for this most interesting discourse, which was taken in short-hand by his honoured father, one of the principal supporters of the church at Truro, in Cornwall. Mr. Sampson was ordained pastor over that church at Plymouth Dock, probably to accommodate the Devonshire ministers who engaged. A deputation from the church accompanied Mr. S. on that occasion to Plymouth, to witness and ratify the service. Mr. Allen, sen. was of that number. *Vide Cong. Mag.* for 1821, p. 610.—EDITOR.

their minds; of being united to Christ, &c.; and surely all this is as necessary for us, as for any of them; I may say, in some respects, *more* so, as so much more depends on the reality and vigour of the divine life in our souls. Let this, then, be our first care, to make our own calling and election sure; to look to it, that we are *members* of Christ, as well as *ministers* of Christ; and that we increase in Christian graces, as well as ministerial gifts. If we had no respect to the recompence of reward, our *present* comfort demands this of us. For can there be a greater drudgery upon earth, than ministerial work to an unconverted minister? To be perpetually speaking, or thinking about what he hath no relish for? He must either handle the word of God deceitfully, or be continually proclaiming his own deficiency, and passing sentence against himself. Can he ever open such texts as these, "Except a man be born again, he cannot see the kingdom of God;" or, "If any man be in Christ, he is a new creature?" Can he ever preach on such subjects without a blush on his countenance and a pang in his heart to think that he himself never experienced that saving change; and that he is therefore exposed to all that temporal and eternal misery which he hath been denouncing against the carnal and unregenerate? Can he ever bind up the broken-hearted, and comfort them that mourn in Zion, and bring forth the precious cordials that are locked up in the perfections and promises of God? or, if he does, must not it be exquisitely mortifying to administer that consolation to others, which he cannot taste himself? In short, let his subject be what it will, unless he treats it (as most of this sort do) in a dry and superficial way, so that the

heart, either of speaker or hearer, has nothing to do with it; I say, if he does justice to his subject, he must be miserable in studying, and miserable in preaching; even the success of his ministry makes him miserable. To think that he is but a mere pipe, through which God Almighty chooses to communicate grace to thirsty souls, and that, though he may convey much, he retains nothing, that he is no better than a hand-post set up to direct travellers the way to Zion, highly useful to others, but himself rotting in the ground where he was first fixed. What a pitiable case is this! And yet this case is, I believe, more common than is imagined. Wonder not, then, my brother, that I have been so particular on this part of the Apostle's charge, "*Take heed to thyself,*" as principally respecting our *inward state*.

Let us next consider it as respecting our *outward deportment*; and here also there is abundant reason to take heed, for we are lights set upon a hill, and if ever we should so far forget ourselves as to let our lamp go out; or if it doth not always burn with the usual lustre, the world quickly takes notice of it, and proclaims our folly, and magnifies our fault. We are to be ensamples to the flock, to be patterns of good works, and should behave ourselves so as to be able to say to our people at parting, "The things which ye have seen in us do, and the God of peace shall be with you." People are forward to excuse themselves, by pleading the example of their minister; and therefore it behoves us to take heed that our conduct be not barely innocent, but exemplary. The very appearance of evil must be avoided; and things which are lawful for *them*, may not be expedient for *us*. But that we may not lose ourselves in generals,

let us look back to the 12th verse of this chapter, where the Apostle exhorts Timothy to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

In word.—Not the public preaching of the word; there ministers are instructors, rather than examples; but in our common talk, or private discourse, that our speech be always with grace, seasoned with salt. There is a sprightliness in the temper of some, which, under proper regulations, is engaging and useful; but the unhappiness is, such persons do not always know, at least they do not always keep up, the distinction between cheerfulness and levity. They are sometimes ready to forget that they are *ministers*; I had almost said to forget that they are *Christians*; and give way to foolish talking and jesting, which are in no persons convenient, but in *them* peculiarly *inconvenient*. Perhaps there are few things more difficult (considering the frequent backwardness and indisposedness of our hearts to attempt it, and the forbidding air with which a religious hint is received in most companies, what a general silence ensues, and a looking upon one another, as if the person that spoke were a madman or a methodist); I say, these things considered, there are few things more difficult, than to give a serious turn to conversation without a disgusting formality. And yet this God requires, and the world in general expected from ministers, till it hath now been so long disused, that (as I just now hinted) the revival of it would meet with great and general opposition. All this, however, only serves to confirm the propriety and importance of the Apostle's advice, that the more insignificant and corrupt the conversation in most companies is, the more incumbent it is on

ministers to be examples of the believers in a more serious and edifying discourse.

In conversation.—That is, in the general tenor of our conduct and behaviour. We are exhorted (1 John iii. 18.) to love not in word only, nor in tongue, but in deed and in truth. And so here, the Apostle exhorts, Be thou an example of the believers, not in word only, but also in *deed*. But as some of the most important parts of our public conversation or behaviour, will occur again under the following particulars, I go on to the next, viz.

In charity, or love to God and man. *Love to God* should shine with peculiar lustre, and be visible in all you say or do. Indeed, your making choice of the ministerial character under its present disadvantages, carries in it a presumption that you are influenced by divine love; for it is hard to assign any other motive sufficient to counterbalance the discouragements which you must expect to meet with, from the neglect of some, and the ill-will of others. But it becomes us to make it appear that we have said unto our souls, "The Lord is my portion;" and that we are satisfied with his promise of present subsistence and future reward, let the world treat us how it will. We should give substantial proof that we delight in the law of God after the inner man; that we esteem his service the most perfect freedom; that we preferred this station above others, for the opportunity it gives us of being often and intimately conversant with him, whom our souls love. We should let the world see that love to God will carry us above their smiles or frowns, that we can rejoice, as though we rejoiced not, and weep as though we wept not; and are comparatively indifferent, whether we are full or hungry, whether we abound or suffer need;

and that difficulty and opposition, even though it should come to cruel mockings and scourgings, yea, moreover, to bonds and imprisonments, yet that none of these things can turn us out of the path of duty, or separate us from the love of God, which is in Christ Jesus our Lord.

But he that loveth God, will love his brother also. And here, likewise, ministers are to be eminent and exemplary. And this philanthropy should discover itself principally in warm and indefatigable endeavours for their salvation, longing for them in the bowels of the Lord Jesus, and even travelling in birth until Christ be formed in them; warning every man, and teaching every man, that, if it were possible, we might present every man perfect in Christ Jesus; accounting ourselves their servants for Jesus' sake, and willing to spend and be spent for their good. We should be also ready to communicate to their *outward* necessities, as far as our own will admit. The world generally expect a great deal this way, though, like the Egyptian task-masters, they withhold the straw. However, we should be the more frugal of our small allowance, that we may have something to give to those that may be in still greater need than ourselves. Further, we should be examples of *forbearance* and *forgiveness*. Ministers, of all men, have most frequent opportunities of exercising this grace. The slights and provocations we meet with, are sometimes not a little irksome to flesh and blood; and if we were to consult only with these, we should soon convince the world that we are men of like passions with themselves; but we must let them see that we act from higher and better principles; that we are not insensible of injuries and affronts, but that we have been with Jesus,

and learnt of him, who was meek and lowly in heart, "to bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us, and persecute us." Once more, our charity should be discovered in a tenderness for their *characters*, as well as their *persons*. Ministers should speak evil of no man themselves, nor encourage backbiting in others. Wherever it is in our power, we should throw a mantle over their failings, and put the most favourable constructions upon what seems dark and doubtful. But it would be unpardonable, if under this head of charity I should omit to mention that branch of it which is the only fundamental article of a modern creed; especially as those ministers who make conscience of preserving the fences which, they apprehend, Christ hath set up for the security of his church, are generally branded as being most defective in this amiable virtue. Whatever you do, therefore, be an example of the believers in charity; in charity, I say again, in charity. Do not indulge, rather by all means guard against, a dogmatical and censorious spirit. Do not condemn persons for holding errors merely from suspicion; interpreting their silence, or wresting doubtful expressions to their prejudice; and even where you have full proof of their avowing erroneous opinions; I mean if they are such as you think strike at the foundation and glory of the Gospel, *peaceably withdraw*. Do not throw out censures and anathemas, for what hast thou to do to judge another man's servant? To his own master he standeth or falleth. Let nothing hinder the mutual interchange of civility and kindness. Be steady to your own principles, but be candid and modest in your opposition to *theirs*; and upon all occasions convince them, that,

though you differ ever so much in religious sentiments, yet you can agree in other matters; and that you are really and uniformly influenced by that truly divine charity, which doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things, and never, never faileth. —But it is more than time to proceed to the next part of the Apostle's exhortation.

In spirit; i. e. in the spirituality of your frame, walking in the Spirit, minding the things of the Spirit, savouring the things which be of God, and having your conversation in heaven. *In spirit*; i. e. always acting with a becoming spirit and temper, meek and peaceable in general, and yet, where occasion requires, bold and undaunted. In your own concerns, yielding to any man for peace sake; where the honour of your Master is concerned, giving place to no man, no, not for an hour. And by this means endeavour to shame people out of that proud, punctilious spirit, which prevails so much at present, to the frequent disturbance and standing disgrace of society. Let the spirit that is in us be different from the spirit that is in the world; and while they are disputing for precedence, and striving who shall have the chief place in the synagogue, and the uppermost rooms at feasts; let us, as servants of him who came not to be ministered unto, but to minister—let us be kindly affectioned one to another, with brotherly love, in honour preferring one another.

In Faith—(i. e.) in a clear knowledge, firm belief, and open profession of the distinguishing doctrines of Christianity. We must

not be ashamed of the gospel of Christ, though it was to "the Jews a stumbling block, and to the Greeks foolishness." And though the disputers of the present day are as free in their censures and sneers, as ever they were, yet this should not discourage us from standing forth as public, though unsupported advocates for Christ crucified. And who knows but we may be called to give the same example to our flocks, as our forefathers did to theirs? Who knows what trials our faith may be put to? We may be called to deny ourselves, and take up our cross, and follow our Master to the high priest's hall, if not to Golgotha. It will be expected that, as good soldiers of Jesus Christ, we endure hardness, and hold fast the profession of our faith without wavering; not counting our lives dear unto us, so that we may finish our course with joy. God may, indeed, in compassion to our weakness, save us from the fiery trial; but without the severity of persecution, every minister hath opportunities enough for the discovery of his faith and fortitude; and therefore it is particularly incumbent on us to *take heed*, that we be well established in the faith, and that our faith be worth contending and suffering for. Or, taking *faith* (as some do) for *fidelity*; here also ministers are to be examples of the believers, in a strict and conscientious regard to *truth*. Integrity and uprightness should be our ornament and security. We should avoid not only the broad lie, but every kind and degree of equivocation and mental reservation. We should be open and ingenuous in the whole of our conduct; and as to agreements and promises, we should be very cautious in engaging, but very punctual in performing; imitating in this, as in every other respect, our

blessed Lord and Master, who did no sin, neither was guile ever found in his mouth.

Finally, in *purity*.—Very remarkable was the strictness observed in the examination of a priest under the legal economy, insomuch that the Lord bade Moses speak unto Aaron, saying, "Who-soever he be of thy seed, in their generations, that hath any blemish, let him not approach to offer the bread of his God, that he profane not my sanctuary, for I, the Lord, do sanctify them," Lev. xxi. God is as holy, and as jealous now, as he was then; only instead of a freedom from bodily blemishes, he now, principally, requires purity of heart and life. He requires it, indeed, of all his worshippers, but it is more especially necessary, that those who serve at the altar, should have no allowed impurity about them, when they come to stand before this "holy, holy, holy Lord God." Necessary for their own sakes, lest God should break out upon them like a consuming fire; and necessary too for the sake of the world, who watch for our halting, and if they can observe any indecent liberties in language or behaviour in us, will quickly and greedily catch at it, and make it an excuse for much greater freedom in themselves. Ministers, therefore, should of all men be holy, in all manner of conversation, and take every opportunity to discourage those books and amusements, which are so much the taste of the age, but which have such a visible and unhappy influence on the minds and morals of the rising generation. In short, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report, if there be any virtue, and if there be any praise," ministers should be

particularly careful to excel in them. Without this, a minister might preach like an angel, or reason ever so long, or ever so well, "about righteousness, temperance, and a judgment to come;" yet if he be a drunkard, or a swearer, or a whoremonger himself, he will be no better than sounding brass, or a tinkling cymbal. If he offers to reprove his hearers for any of these vices, they would quickly retort upon him, "physician heal thyself." "Thou that teachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou, that makest thy boast of the law, through breaking of the law, dishonourest thou God?" So the people will naturally think and say, and it is an alarming symptom, when a minister can turn it off with a laugh, and tell them, "mind what we say, not what we do."

All these things considered, it is no wonder the Apostle so particularly and warmly exhorts, *take heed to thyself*. Nor must we stop here—because the Apostle goes on, *take heed to thyself, and to thy doctrine, or public teaching, both as to matter and manner*. There are many of an unblemished moral character, very circumspect in their walk, of great sweetness of temper, and very entertaining and instructive in conversation, who yet are no good ministers, for want of taking heed to their doctrine. They teach for doctrine the commandments of men, or their own conceits; and instead of feeding "the church of God, which he hath purchased with his own blood," with the bread of life, put them off with dry and unprofitable speculations. If their people ask for bread, they give them a stone; and it is well, if when they ask for an egg, they do not give them

a scorpion, and instil into their unsuspecting minds the most malignant poison. But, my brother, do you take heed to your doctrine. "Let the word of God dwell in you richly in all wisdom." Never advance any thing but what is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." "Search the Scriptures" diligently, to find out what the will of the Lord is, and when you have found it, shun not "to declare the whole counsel of God." Keep back nothing that may be profitable, without regarding whether it be palatable or no. If you were to consult the taste of this *enlightened age*; (I must call it so, because it is all the fashion;) I say, if you were to consult the taste of this *enlightened age*, your general themes must be, the unbounded benevolence of the divine being; the innocence and dignity of human nature; the beauty of moral virtue; the easiness and all-prevailing efficacy of repentance; that wide is the gate, and broad is the road that leadeth to heaven, and many there be which go in thereat; that hell is only a bug-bear of the priest's invention; or, if there be a place where the very wicked, indeed, shall be confined and corrected, that it is only a kind of purgatory for a limited time, and then the worm shall die, and the fire shall be quenched; and whore-mongers, and adulterers, and liars, and thieves, and drunkards, and murderers, and all the tribe of unrighteous, with the devil at the head of them, shall inherit the kingdom of God. This, if you have any ambition to be looked upon as a man of sense, a man of candour and moderation, a man that dares think for himself, and nobly disdains the shackles of ancient systems and confessions—this must be the strain of your

preaching. But if you seek the honour that cometh from God only, and can prefer a smile from him, before the applause of all the world; if you wish to save yourself, and them that hear you, then you will determine "to know nothing among them but Jesus Christ, and him crucified." Then you will, upon all occasions, assert the divine glory of Emanuel, and delight to contemplate this "great mystery of godliness, God manifest in the flesh." Then you will lead them to the rock from whence they were hewn, and endeavour to convince them of the meanness of their original, and the corruption that still hangs about them. Then you will open to them 'the glorious discoveries of the Gospel, and with pleasure assure them, that notwithstanding all their guilt, "God is in Christ reconciling the world unto himself, not imputing to them their trespasses." Then you will testify "repentance towards God, and faith in our Lord Jesus Christ;" you will explain and enforce all the various branches of holiness, upon evangelical principles; and teach your people with more advantage, with more success, than our modern Ciceros and Senecas; I say, with arguments drawn only from your Bible, you will better teach them "to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in the world." It is impossible, and it is unnecessary, to point out all the topics that will occur in the course of your preaching; it is sufficient to exhort you in the words of the apostle (Tit. ii. 7.) "in all things shew thyself a pattern of good works: In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he, that is of the contrary part, may be ashamed, having no evil thing to say of

you." I am afraid I have seemed tedious, but, my dear brother, when I heard the apostle say, that your own salvation, as well as the salvation of those that hear you, depend on your taking heed to yourself, and to your doctrine, and to your continuance therein; for *your* sake, for *their* sakes, I could not help being particular, and hardly knew how to stop. And yet, tedious as I have been already, I could wish you would bear with me a minute or two longer, while I take a transient notice of this most important, all-persuading, motive to diligence and fidelity in the ministerial work. Take heed to thyself, and to thy doctrine; continue in them, and in doing this "Thou shalt be sure of a *good living*. You shall never more need to be anxious about what you shall eat, or what you shall drink, or wherewithal you shall be clothed; for all these things shall be provided to your hands. Your profession shall procure you respect, and entitle you to rank with the best; and you shall have nothing to do, but to take your ease, and enjoy the liberality of your friends and patrons."

O, how would it have advanced the reputation of the apostle, if he had but inserted such a clause as this! *St. Paul* would have been cried up as the best friend of the clergy, and this *golden* rule would be quoted upon all occasions, and enforced with all the energy that avarice and ambition could give it.

But if this had been the case, we had lost one of the most pleasing and forcible motives that could possibly be suggested. "Take heed to thyself, and to thy doctrine; continue in them; and in doing this, *thou shalt both save thyself, and those that hear thee.*"

I am sure I need not, in this place, observe, that salvation is

too difficult and glorious a work to be ascribed, primarily, to any but God. He claims it as his prerogative; "I, even I, am the Lord, and besides me there is no Saviour." Isaiah xliii. 11. It is honour enough for us to be employed under him, and to be any way instrumental in saving an immortal soul from sin and hell. O what an interesting and animating scene doth this open, both to minister and people! Methinks, I see the Judge coming in the clouds of heaven, with power, and great glory. The trumpet sounds, and the archangel calls, "Arise ye dead, and come to judgement." In a moment, in the twinkling of an eye, all nations are gathered before him. Among them are you, my brother, and the people committed to your charge. After a number of others that have gone before you in this blessed work, you are called upon to give an account of your stewardship. Without any embarrassment in your countenance, rather, with all the alertness of a person that has nothing to be afraid or ashamed of, you were just going to speak, when, methinks, I see your people crowding up to the bar, to give evidence in your favour.

Lord (says one of them), thy servant here acted the part of a wise and faithful steward. Under thee, I owe all I am, and all I hope for, to his fidelity and care. I was serving divers lusts and pleasures, minding earthly things only, living without God in the world, and daily growing more and more a child of hell, when thy kind providence sent him among us; and by a blessing on his ministry, I was brought to think on my ways, and turn my feet unto God's testimonies.

And I (says another), though I was not altogether a stranger to religion when he came, yet I was

but a babe in Christ; but he fed me with so much judgment and assiduity, that under his instructions I grew "in grace, and in the knowledge of thee, my Lord and Saviour."

And I (says a third), after I had been joined to the church, and for some time walked with them, in the faith and order of the Gospel, was so drawn aside of my own heart's lusts and enticed, that I fell from my stedfastness. I wandered into the tents of wickedness, and I know not how long I should have continued there, nor to what dreadful lengths I might have run, if this servant of thine had not come seasonably to my relief, and plucked me as a brand out of the burning, and would not leave me, till, like a good shepherd, he had brought me home again to the fold rejoicing.

And I (says another) have as great obligations to him as ——— Enough, enough, cries the Judge, I know his works. Now let his accusers speak.—Not a word! Proclamation is made again, If there are any that were misled by the doctrine or example of *this* man; any that perished through his negligence or treachery, let them come forth and charge him? No one appears. The Judge then turns to you, happy, happy brother; closing the book, he turns to you, and with benignity in his looks and heaven in his language, says, "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE DIVINE AUTHORITY OF SOLOMON'S SONG VINDICATED,

WITH ANSWERS TO SOME OBJECTIONS IN THE NEW EDITION OF

DR. J. P. SMITH'S "TESTIMONY TO THE MESSIAH."

(Concluded from page 236.)

To proceed with our comparison of this Song with other parts of Scripture, in Chap. ii. The bride resembles herself (as I understand it) to the rose and the lily; and the same images are repeatedly applied to the church of God by different prophets. Isaiah (chap. xxxv. 1.) says, "Israel shall blossom as the rose, (the very word here used;) and Hosea, that they "shall grow as the lily." (chap. xiv. 5.)

The following scene of an Eastern spring, which we apply to the dispensation of the Gospel, in various points resembles the predictions of Isaiah and Hosea already noticed. See also Isa. lxi. 11, "For as the earth bringeth forth her bud, and as the garden

causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—The resemblance of the church to a *dove* is in perfect harmony with our Lord's making that bird a pattern to his disciples; also the voice of the dove is repeatedly alluded to by the prophets above quoted, as the language of penitence, and "the singing of birds" naturally expresses religious joy.—The allusion, in the close of this chapter, to *fosses*, as the types of tyrants and of heretics, is quite in the Scripture style, (Ezek. xiii. 4.) and the term is by our Lord himself applied to Herod. Luke xiii. 32.

Chapter iii. opens with the apparent relation of a dream, which reminds us of the devotional spirit of the prophet Isaiah, chap. xxvi. 9. "With my soul have I desired thee *in the night*; yea, with my spirit will I seek thee early;" and of the royal Psalmist David, (Psalm lxxiii. 6.) "I remember thee upon my bed, and meditate on thee in the night watches."—So is the church here represented as seeking her Lord, as well by night as by day, and loath at any time to lose communion with him.

The *marriage-procession* which follows, so corresponds in several points with the 45th Psalm as to strike all the commentators; and the *wilderness* here mentioned, Mr. Harmer thinks, is that which lay between Egypt and Judea; thus pointing to the country from which Solomon received, not only his chariots and horses, but also his favourite bride.

Chapter iv. The description of the Church is not only in the usual Asiatic style, but the comparison of her breasts to the hind and the roe, is elsewhere used by the same Solomon in a manner that justifies the purity and delicacy of the images. Speaking of a young and virtuous wife, he says, "Let her be [i. e. to thee] as the loving hind and pleasant roe; let her *breasts* satisfy thee at all times, and be thou ravished always with her love." (Prov. v. 19.) In ver. 7. when the spouse is described as "all fair," and having no spot, it not only reminds us of Ephes. v. 27. "having no spot or wrinkle;" but the language is so similar that we can scarcely avoid concluding the Apostle had this passage in his view. The comparison of her virtues to the fruits of the garden, and the orchard, and the fragrant grove, is frequent in scripture; and the image of living *waters* is used, both by the pro-

phets and by our Lord himself, as in John iv. 14, and other passages. The apostrophe addressed to the north and south winds, and the object of the wish, reminds us also of the use and importance of that divine influence which is commonly represented under this image, "The wind bloweth where it listeth," &c. John iii. 8. &c.

Chapter v. opens with inviting the church to divine communion with her Lord at the marriage feast; and the address to the friends of the bridegroom to partake with her, may remind us of our Lord's applying that term to his disciples, as already noticed. The subjoined description of the bridegroom is also, in several parts, correspondent with Psalm xlv. (as ver. 2, &c.) and what is said of the Beloved "knocking" cannot but bring to recollection Rev. iii. 20, "Behold I stand at the door and knock."

Chapter vi. The images of the garden, and the sheepfold, and the dove, are now repeated; and, as I conceive, the bride is here spoken of as an "only one:" i. e. without a parallel—superior to all the queens, concubines, or virgins, that could be placed in competition with her.

Chapter vii. The description of the *Bride*, though in some parts most unhappily translated, corresponds, in great measure, with that given us in the 45th Psalm, (ver. 13.) "The king's daughter is all glorious within; her clothing is of wrought gold;" or, as Isaiah describes the Church of God, (chap. lxi. 10,) she is "clothed with the garments of salvation—covered with the robe of righteousness," and "decked with the ornaments" of the Christian character, especially that of "a meek and quiet spirit;" (1 Pet. i. 4.) which is the *bridal dress* of the church, both under the old and

new dispensations. (See Rev. xix. 8; xxi. 2.)

Chapter viii. The "Seal upon the heart and upon the arm," is supposed to refer to the Jewish High Priest, wearing the names of the tribes of Israel, both in his breast-plate, and on his shoulders, (Exod. xxviii. 11, 12, 15, &c.) in which, as in various other particulars, he evidently typified our great Redeemer.

The concluding verses return to the image of the vineyard, and to other pastoral images already mentioned; and they remind us of the concluding verses of the Book of Revelation, "Even so come, Lord Jesus!"—These parallels might be considerably extended; but we shall rather notice some objections raised by Dr. Smith, which, we confess, merit our particular attention. These he has stated with all that force of argument and diction, of which he is unquestionably master. Any attempt at competition would be highly presumptuous; but a feeble spark may sometimes elicit truth, which is equally dear to us both; and if it please God so to bless our labours, I trust we shall both rejoice, and be unanimous in giving him the glory. The objections follow, as briefly stated as justice will admit, and the pages of this work will only allow us to glance at them.

1. It is alleged that the language of this book (even allegorically understood), "is remote from the deep humility, reverence, and godly fear which characterizes the prayers and praises of true penitents."—True; but the church is not here represented, either in her previous state of penitence, or in her subsequent scenes of affliction and widowhood; but in the day of her bridal union—in the day of the "gladness" of *her* heart, as well as of

her Lord's, (chap. iii. 11.)—at the marriage supper of the Lamb; Rev. xix. 7, 8.

2. It is objected that this poem "declares no sacred truths—includes no lessons of faith, obedience and piety." This is on the presumption that it is *not* an allegory; but admitting the allegory, it is full of truths, which Dr. S. himself believes and preaches—namely, the excellency and glory of the Saviour, and the beauty of the redeemed church, which he presents to himself, "without spot, or wrinkle, or any such thing;" and without running into the wilds of enthusiasm, we know of no one verse which admits not of a spiritual interpretation.

3. "It makes no mention of Jehovah, his dominion, his laws, his sanctuary, or his worship;" but this is scarcely correct. It does not, indeed, literally contain the sacred names, Jehovah or Adonai, Eloi or Elohim; but there is a remarkable passage in the last chapter, (ver. 6, 7,) which (as I conceive,) compares the sacred *fire* of divine love to the *inextinguishable* sacrificial flame upon the altar of JAH—an abbreviation of the incommunicable name JEHOVAH.—See *Bp. Patrick and Dr. M. Good.*

4. Dr. Smith, arguing from the uncertain and arbitrary nature of the allegorical interpretations applied to it, remarks—"Hence, I must humbly express my conviction, that this Song can be rendered of *no use* for any of the purposes of inspired Scripture; for doctrine, for reproof, for correction, or for instruction in righteousness." In answer to this, I could refer my learned and esteemed friend to more than one instance, in which certain passages of this book have been credibly stated to have been employed as the instruments of conversion and

consolation; but though my authorities are very respectable, as the parties were private individuals unknown to me, I shall only refer to the experience of President *Edwards*, of N. America, whom Dr. Smith himself has justly characterized as "a great divine," and was certainly far from being an enthusiast.—President *Edwards*, after referring to Chap. ii. of the *Song of Songs*, adds, "The whole book of *Canticles* used to be pleasant to me, and I used to be much in reading it about that time; [namely, the time of his conversion,] and found from time to time an inward sweetness, that used, as it were, to carry me away in my contemplations. The sense that I had of divine things would often, of a sudden, as it were, kindle up a sweet burning in my heart, an ardour of my soul that I know not how to express."

What practical use *has*, in fact, been made of this mysterious book, may be seen in Dr. *Owen's* contemplations on *many parts* of it, in his excellent work on *Communion with God*, (part ii.) and in Dr. *Watts's Hymns*, &c., not to name expositors or commentators. Our British Psalmist, as appears to me, has entered deeper into the spirit of this *Song of Solomon*, as well as into the compositions of his royal father, than

any poet with whom I am acquainted.

Lastly, it is contended that the allegorical interpretation we affix to it, "rests upon no Scriptural ground:" on the contrary, under propositions III. and IV., I think I have assigned such from both the Old and New Testaments; and if not literally quoted, the language and imagery of the book appear plainly alluded to, both by our Lord, and his Apostles—which is more than can be said of *Esther* and some other Books of the Old Testament.—We beg leave also to remark, that parables and allegories do not always carry with them their own key. The statement of *Nathan* to *David*, (2 Sam. xii. 1—4.) was not even suspected to be a parable. The allegories of *Solomon*, concerning divine wisdom, (chap. viii. ix, &c.) are, on this account, also disputed, so far, at least, as to their having any reference to the Messiah.

Supposing the case, however, to be doubtful, I conceive the injudicious application of an allegory much less dangerous than the rejection of a sacred book, so long received under that light by the Jewish and Christian churches; but this leads me to consider its Canonical authority.

V. This Book has possessed a place in the sacred Canon from time immemorial. 1. It is found in the *Septuagint*, part of which (at least the *Pentateuch*,) was translated more than two centuries before the Christian era; and if the version of the other books be not quite so antient, there is no doubt but they were published long before the incarnation; and are, in some instances, referred to by our Lord himself, but more frequently by his Apostles. 2. It is, I think, clearly included among the four books containing "hymns to

* I quote from the life prefixed to *Pitcher's* edition of *Edwards on Redemption*, 8vo. 1788, and I take the liberty to subjoin the following extract from the church-book of the late excellent Dr. *Gifford*:—"Nov. 28, 1762, My dear help-meet, *Grace Gifford*, after a tedious illness of fourteen weeks, during which she kept her bed, with great patience and submission, went smiling in death to glory. Her funeral sermon was preached by Brother *Brittain*, from *Solomon's Song* ii. 4, "He brought me to his banquetting house, &c. which was the word that set her at liberty."—*Ivimey's Baptists*, vol. iii. p. 612.

God," &c. mentioned by Josephus, as forming one part of the sacred Canon of the Old Testament; and which was probably first collected by the inspired Ezra, although it should seem that the small books of Ezra, Nehemiah, and some few of the latter prophets, were added afterwards.—Even Dr. Priestley himself admits that there "can be no doubt but that the Canon of the Old Testament was the same in the time of our Saviour as it is now?" And if so, this book was there when our Lord said to the Jews, "Search the Scriptures, for they are they which testify of me;" (John v. 39,) and when St. Paul said "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof," &c. 2 Tim. iii. 16.

We have but few lists of the canonical books in the writings of the early Christian Fathers. The most antient and authentic is that of Melito, Bishop of Sardis, about A.D. 170, in which it is distinctly named; but it is also in the lists of Origen and other early fathers; and the first author charged with rejecting its divine authority, is Theodore, Bishop of Mopsuestia, in the close of the fourth century; and this charge coming from his enemies, Dr. Lardner considers as very doubtful.

As to the Jews, Rabbi Akiba, in the Mishna, says, "all the *Hagiographa* (or sacred books), are holy, but the Song of Songs is most holy." He is followed by Abarbanel, and Eben Ezra; and I believe the canonical authority of this book has been as generally admitted by Jews as Christians, even down to the present time, as we are informed by Mr. David Levi; and is said to be read by them annually at the

Pascal feast. (See Findley's Vindication of the Sacred Books against Voltaire, Part III. p. 455.)

VI. This Book has been not only admitted, but *allegorically* interpreted by the most eminent Commentators, Jewish and Christians, antient and modern. The Talmudists and Christian fathers seem to have vied with each other in the extravagances of allegorical interpretation; and it is not with a view of recommending the schemes of either, that they are here named; but merely to ascertain the fact, that the opinion of its being allegorical was coeval with the conviction of its canonical authority. Indeed, it seems impossible to consider the book as divine, without assigning it an allegorical or spiritual meaning. The most celebrated commentators among the Christian fathers, are, Origen, (translated by Jerome,) Gregory, Bp. of Nyssa, Eusebius, Cyprian, and Bernard.—In the middle ages, Ven. Bede, Bishop Foliot, Aquinas, and Scotus.—In the 16th century, Genebrand.—In the 17th, the Jesuit Sanchez, Bossuet, Mercer, Cocceius. In England, Dr. James, (whose expositions were all from the fathers;) Ainsworth, Brightman, De Veil, Durham, Dove, Trapp, Jackson, &c. Drs. Collinges and Owen, Bishops Patrick and Hall, and Dr. Gill, which last has culled all the substance of former writers. Since his time, expositors have become more cautious and consistent in their allegorical applications.

Having thus hastily gone through the particulars proposed, I must conclude abruptly, thanking you, (Gentlemen) for the space so liberally allowed to my remarks, though far from sufficient to exhaust the subject. I confess a principal object with me has been to preserve the sacred Canon whole and unbroken; and to satisfy the

minds of pious individuals, many of whom, I know, have been alarmed with the apprehension of losing a portion of Holy Scripture, from which (whether justly or not) they have been accustomed, through the writings of Owen, Henry, Scott, and other evangelical expositors and divines, to derive the most important instruction and consolation. Whether any thing I have advanced may be thought worthy the attention of the excellent and learned friend whose objections have occasioned these remarks, is not for me to say; confident am I that his objections

are equally conscientious with my replies. He wishes to repudiate a book which, though beautiful in itself, he considers as uninspired; I contend for it, because I consider it as "the Holy of Holies" in the sacred volume. Not as being endowed with a higher degree of inspiration; but as, from its mysterious character, demanding more reverence and caution in our approach to it. And it was doubtless for this reason that the Jews did not allow their young men to study it under thirty years of age—the age which qualified them for the priest's office. NEMO.

REFORM IN PSALMODY.

To the Editors.—I am obliged, by two short articles in a late number referring to my paper on this subject in your February Magazine. To Mr. Ford I give full credit for his endeavours to promote *Reform* on this subject; but we differ in *to* as to the means of effecting it. I complained of the "figurate and operose music" of the Papists, and recommended those solemn melodies, called the *plain chant*, because sung by all the congregation, which had so happy an effect in forwarding the Protestant Reformation.*

* In confirmation of what is remarked in my former paper on Congregational Psalmody, (Cong. Mag. Feb. p. 269.) I beg to add the following extract from the learned Archbishop *Secker*. "The first Christians made *singing* a constant part of their worship, and the whole congregation joined in it. . . . Afterwards, the singers by profession, who had been prudently appointed to lead and direct the congregation, by degrees usurped the whole performance. . . . But, at the Reformation, the people were restored to their *rights*; and it made a much quicker progress, from the pleasure and comfort they found in this practice; a circumstance that ought to endear it to a con-

Mr. F., on the contrary, thinks the only remedy lies in harmony; or in that "figurate and operose music" put down by our Reformers: not for want of *harmony*, but simplicity, as being very unfit for popular congregations. He would form all our churches into singing societies; and train up men, women, and children, *scientific* singers; for such they must be, each to "take the part best adapted to his voice," and to sing, (as he expresses it,) "at first sight!" This appears to me, even with the use of his "Rudiments," not so easy as Mr. F. supposes. I have known persons, who had been labouring at it for several years without success; and who, though they have been even popular as dissenting clerks, could never take their parts as chorus-

siderate person not a little; and as the only way of singing known, in common parochial churches, is by *Metre* Psalms, unless we join in that, we entirely omit this branch of duty." Quoted *Gardiner's Sacred Melodies*, Vol. I. Preface.

singers in a concert. I knew also a professional singer, of no mean talents, who, on being asked if he could "sing at first sight," modestly replied, 'Certainly he *could*, but he could sing at *second sight* much better.' Mr. F., however, would "doom to silence" all who cannot sing scientifically, which would soon reduce our London congregations to the state of many in the country, where all the singers are placed in a gallery by themselves; and, with the aid of two or three fiddles, or flutes, and a bassoon, &c., constitute the *quire*, as they are called, and doom the rest to silence.

Let it not be supposed that I am an enemy to Christians learning to sing. I agree with President *Edwards*, of New England, that, "As it is the command of God that all should sing [his praises,] so all should make conscience of *learning* to sing, as it is a thing which cannot be decently performed at all without learning."* Let those who have the opportunity, and who possess a musical ear and taste,† learn sufficiently to lead the congregation, or at least to support the clerk; but a very inferior degree of time and talent may be sufficient to enable the bulk of the congregation to follow, and to unite in those simple and

sublime melodies which we have long possessed, and which the present age has considerably increased. It is with pleasure we rank among these several of Mr. F.'s compositions; though others of them, we confess, appear to us little adapted to the solemnities of public worship. "The joy of the Lord," Mr. F. well knows, is feeling very different from the giddy mirth inspired by worldly pleasure; and requires a different expression from those "trumpet airs," which are generally accompanied by harmonies quite as "trumpetery."

To Mr. J. W., of Highbury, I feel much indebted for the extract he has furnished from "The Constitution of the Theological Seminary of Andover," (U. S.) which perfectly corresponds with my views on this subject; and which I have the pleasure to learn, is already acted upon in this country, and in Mr. W.'s neighbourhood; for since reading his article I have been informed that the *Church Missionary Society* have erected an organ in the hall of their college at Islington, which is employed in their daily worship; and a competent master is provided to instruct the students in sacred music, prior to their being sent abroad; a measure of which they have found the importance by experience; and I earnestly wish the example may be followed by other *Missionary Societies*; and may the recommendation of President *Edwards*, above cited, be adopted under prudent management in all our congregations!

W. T.

London, April 5.

* Sermon on "Self-examination."

† It is certain that some men have neither ear nor taste for music. Dr. *Johnson* had a fine taste for poetic harmony, but confessed his ear found no gratification in music; and I knew a learned and intelligent dissenter, not long since deceased, who had so little ear for music, that he generally followed the tune by *contrary motion*; i. e. if the air ascended he descended, and *vice versa*. It is desirable, at least, that such persons should sing *Piano*, or rather *Pianissimo*, very softly.

To the Editors.—A paper having appeared in your Magazine of the present month, (April,) upon the subject of Congregational Singing, differing widely in sentiment from a paper upon the same subject in your February number; allow me to offer a few thoughts also. I cannot but agree with your first correspondent, and differ from the latter, by considering that melody, and not harmony, should be the principal object in congregational music. What is, and what is not, melody, forms another question: many, and most of the newest airs, have neither melody nor meaning; but I would not resign such sweet and simple melodies as those usually called "Mariners," (the Hymn to the Virgin,) "Hanover," (the 104th,) Portugal New, (*Adesit Fideles*), for the most masterly and elaborate efforts of harmony with which a congregation was ever bewildered and encumbered. I consider the fondness of some clerks for harmony, to have been one of the means by which popular sacred music has been much injured; it is to this we owe that most absurd of all figures in worship, the fugue. We have

many sweet melodies, and I think their number is increasing. When a melody pleases, the heart is warmed, the spirit is raised, the people all sing, and there is something of the soul of praise; but some tunes (or attempts at tunes), defy all singing; some disgust by their vulgarity, being fitter for the public-house than the chapel; among these I would class "Missionary;" others weary by mere heaviness—as "Tucker's," "America," &c.; others are perfectly devoid of meaning—as "Piety," "Smyrna," "Zion Church," &c. It is refreshing to be relieved from these by such airs as "Bredby," "New Sabbath," "Aaron," "Wareham," and very many melodies of different shades and merits which might be mentioned. I am convinced that any one who could bring an elegant ear, a graceful mind, and heartfelt piety to the task, could, without an iota of science, elevate congregational singing far beyond any thing to which it has yet attained.

I am Gentlemen,
Very respectfully yours,

JAMES EDMESTON.

Homerton.

THE IMPORTANCE OF RELIGIOUS EMANCIPATION.

(Continued from page 249.)

2. THE importance of religious emancipation is inseparable from the right of private judgment.

The religion which God has provided for man, supposes an equal right in all persons to believe and judge for themselves, as essential to rational and accountable creatures; a benefit which God has conferred on the whole family of man; a benefit

which God requires every man to claim and exercise. This right is one of the greatest blessings of life, without which life is a burden; and what is every other enjoyment when this is taken away? If men are prohibited the exercise of their mental faculties, deprived of the natural rights of their souls, and controlled in their intercourse with God, what are they superior to brutes, or better than mere

machines? Might they not with equal propriety be forcibly deprived of their reason, their estates, their lives, as be restrained in the exercise of their thoughts, their religion, and the worship of their God?

No truth can be more obvious, than that no man nor body of men can judge for others in matters of religion; and that religious belief and practice must necessarily be the result and determination of every man's own judgment; therefore religion cannot be the legitimate subject of human government, only so far as to afford its professors secure protection. It cannot be enforced by the visible sanctions of rewards and punishments; all that human power can with justice do, is to afford the doctrines of religion, and the worship of God, unreserved protection and encouragement; it can have no coercive influence on men's religious opinions or practice. All the concerns of religion and of conscience are the inalienable property of those who hold them, for the use or abuse of which they are responsible only at the bar of God. The magistrate has power to preserve the public peace, and to punish all public animosity; but the soul of man, and all its intercourse with heaven, is only subject to a higher tribunal. A man's religion is not a state crime; but that for which he is accountable to the Supreme Judge of all mankind: therefore, all coercive enactments in religion, whether Popish or Protestant, Episcopal or Presbyterian, Methodist or Congregational, are unjust and oppressive usurpations over the right of private judgment, and direct invasions of the prerogative of God, the only legislator in matters of faith, of worship, and of conscience.

Let it not be supposed, how-

ever, that it is immaterial how men exercise those religious rights which they have received from God. To him alone are they responsible for the use or abuse of their capacities and opportunities; but they are to be left to the enjoyment of their opinions, and to the employment of their faculties, without the least human infringement, whether the exercise of them respect a doctrine or a duty. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." How can it come within the prerogative of mortals to license the use of our capacities, and tolerate the exercises of religion, any more than to alter Divine revelation, or fix our eternal destinies?

Those who have invaded the rights of conscience, in every age, and of every name, have endeavoured to soften their imperious claims, and to colour their unrighteous deeds, by the most specious pretensions; as if the common people were incapable of exercising the right of private judgment; therefore, the choice of religion, say they, ought to be vested in more competent hands. But, if the people will have to give an account of their faith and practice at the *last day*, are they not under obligations, which no creature can dissolve, to exercise their judgments and their consciences *now*? What rashness and presumption can equal that of one class of men choosing and prescribing religion for others? What can be more destructive of religious principle and practice? What could be more prejudicial to the good order of society, or more ruinous to immortal souls? The pretensions of claiming authority over the faith and religious worship of Christians, by persons who deny their own infallibility, have something in them so un-

natural and despotic, so irrational and antichristian, that we may expect them to sink beneath the weight of their monstrous arrogance and absurdity.

These lofty notions are, indeed, calculated to exalt the grandeur, extend the dominion, and enlarge the revenues, of one class of society; but at the expense of the sacred rights, the honourable principles, and the eternal interests, of a far more numerous branch of the community. Under the baneful influence of such wild notions, these persons have, in every age and every country, treated the authority of the word of God as insignificant and contemptible, by opposing every attempt to ease the burdens, and relieve the consciences of the people; but this powerful opposition could never have existed, if they had not been actuated by considerations exceedingly diverse from the spirit and principles of Christianity, and aimed at the attainment of objects and ends widely different from those which are sanctioned in the book of God.

It will be lamented, that, in this age of knowledge and improvement, there are learned divines who applaud "those wholesome prejudices that bind the thoughtless to the religion of their country,"* and who degrade other denominations as schismatical and seditious. This has been the common stigma on the wisest and best men in all generations: but that must necessarily be a poor religion which rejects the right of private judgment, and rests on human laws for its very existence, requiring the prejudices of thoughtless sinners to bind their attachment to it. This is a dangerous notion of the peace and unity

of the church; which does not consist in the uniformity of profession, but the unity of affection and design. Every man ought to be borne with, not punished, not stigmatized, for difference of opinion in religion: if he err, he is accountable to God, and not to any other. Nothing can be found to secure the peace and unity of religion, but the allowance of mutual discussion, mutual faith, and mutual worship, accompanied by the exercise of mutual forbearance. Other methods may promote peace and unity in *profession*, which are accomplished by promoting ignorance and prejudice among the people; but the remedy, being a scandal to religion, is worse than the disease, and bears hard upon all honest men, who dare venture to think and believe for themselves.

If it be granted, that every man has an indubitable right to believe the doctrines of Scripture, and to worship God according to the dictates of his conscience; the justice of religious emancipation must appear to every person of competent understanding as a self-evident fact. For it is absolutely impossible that there can exist two contradictory rights, destroying each other: an unexceptionable right in every man to exercise his judgment, and choose his religion; and an opposite right, on the part of governors, destroying this right, and imposing their faith and worship. The right of private judgment, which in *theory* is admitted by all Protestants, and the right of establishing religion by human laws, cannot possibly exist together, but necessarily subvert and destroy each other. Let all ranks and all classes of Protestants then admit in *practice* what they professedly avow in *theory*; and all will be easy and happy, enjoying complete religious emancipation.

* Fry's Lectures, p. 442.

We must either relinquish the right of using our understandings, our consciences, and our judgments, and tamely surrender our souls to the dictation of those in power; or claim uncontrollable liberty of conscience and of religion as the birth-right of every free-born subject. Only grant to all persons the right of thinking, and believing, and worshipping God, and we ask no more; and this right is not only claimed, but cheerfully granted by every Protestant, whose mind is liberalized by the gospel of Jesus Christ.

The admission of what is now stated, is the only effectual means of destroying party prejudice, and every root of bitterness among Christians, and of promoting "the unity of the spirit in the bond of peace." It secures to every man the undoubted prerogative of embracing the religion of his own choice, to the exclusion of outward restraint; brings all ranks and denominations of Christians nearer together; recognizes all as one flock under one shepherd; and prompts them to forbearance, unanimity, and co-operation in every good work. As every infringement on the right of private judgment interrupts the benefit of free inquiry, impedes the progress of undefiled religion, and depresses and degrades the intellect of man; so the claim of this right leads men to explore all the objects and avenues of revealed truth; acknowledges that intellectual independence with which God has invested every rational creature; and allows full scope to all the powers and energies of man, not only of obtaining a saving knowledge of his Creator, and of worshipping God according to his holy word, but also of promoting, to the widest possible extent, the edification and salvation of his fellow-creatures.

In every age and nation, when the Christian religion has been enforced by penal enactments, it has created a spirit of hostility against those who have not belonged to the favoured communion; and having, by this process, been transformed into a secular institution, it has invariably not only generated secularity and corruption, but nourished in the breasts of its members that jealousy and domination over others, which has lamentably depreciated their character and injured their interests. This has ever been its baneful influence, especially on the minds of persons in high official situations. Though God "hath made of one blood all nations of men, to dwell on all the face of the earth;" yet these men, invested with splendid titles and emoluments, armed with wealth and penal sanctions, and rejecting the rights of private judgment and of conscience, have felt irresistible temptation to stand on too high ground, to assume too lofty a tone, and to look with disdain on other denominations of Christians, as if they belonged to some inferior race of mortals. Prompted by considerations which they were unable to overcome, they have not only extolled their own communion as "the most pure and spiritual in the world," and have been evidently displeased with persons who have thought otherwise; but they have proclaimed abroad the least imperfections in other communions, depreciating their piety and usefulness. These disingenuous facts are too glaringly manifest to be disputed; and would to God that they belonged exclusively to former generations; but, alas! these unhallowed tempers will be created and nourished in their bosoms, until the right of private judgment and religious emancipation become the

prominent features of the empire.

All enlightened persons who understand the philosophy of the mind, and practically recognise the doctrine and spirit of the Gospel, will consider it a duty they owe to God to promote religion on the sole ground of its intrinsic excellence—its sacred obligations—its heavenly attractions. When a Christian church is metamorphosed by the policy of man, it is no longer a voluntary assembly for the worship of God; it is a powerful corporation, full of those sentiments and passions which usually distinguish those bodies. The disallowance of the right of private judgment has filled the page of history with innumerable events shocking to humanity; and the progress of religious emancipation, which would be peaceable and friendly to all branches of the community, is now, alas! traced through rivers of blood.

It is deplored by all true Protestants, that when mortals usurped the prerogative of Deity, by claiming the control of religion, they brought the greatest of all evils upon the Christian church; and those evils continued to increase, deceiving and destroying the souls of the people, for upwards of a

thousand successive years. Shall we then imitate the worst part of the conduct of our ancestors, by forbidding or only licensing men to exercise their understandings, their judgments, and their consciences? Will any man, or body of men, venture to say, "we allow you to think—we allow you to believe the Gospel—we allow you to offer your prayers to the Almighty—we allow the Almighty to accept your prayers—we allow you to go to heaven?" This is necessarily the language of those who claim the power to tolerate or license the religion of others. By a passive and implicit subjection of our souls to the enactments of men, we should be again exposed to endless artifice and collusion; but, by carefully following the authority of the Holy Scriptures, and inflexibly claiming the exercise of our judgments, we shall be led into all peace, truth, and righteousness. If Protestants presume to set up human authority against the prerogative of Deity, and the right of private judgment, they sacrifice their first principles, attempt to destroy the foundation of Christianity, and endeavour to erect antichristian delusion on its ruins.

(To be continued.)

THE PRESENT POSITION OF RELIGIOUS DENOMINATIONS IN THE COUNTRY, A REASON FOR A CONGREGATIONAL UNION.

THE present state of ecclesiastical affairs in our country must, to the most superficial observer, appear to be unusually important and eventful. The repeal of the Test and Corporation Acts, and of the statutes which debarred Roman Catholics from the senate, and the more influential offices in the state, has placed the different religious denominations amongst us in positions relative to each other

which they never occupied before. That the Catholics will avail themselves to the utmost of their improved political relations to spread their religious principles, and extend their ecclesiastical influence, cannot for a moment be doubted. They have already commenced, and will continue their efforts to proselyte, in the energetic impulse given by their unexpected victory, and sustained by mental associ-

ation with the millions of their communion through the world, by their persuasion of its exclusive authority, and their anticipation of its universal prevalence. Whatever obstacles may be opposed to their success, in the general circulation of the Scriptures, and the diffusion of practical and popular science; still it must be acknowledged that there are many circumstances which conspire to favour their exertions, many openings through which their tenets may be presented with attractive associations to the public eye. The Catholic peers have entitled themselves to general respect; some for their distinguished virtues, and all for their firm adherence to their principles, when these principles were proscribed, and could not be held without exclusion from their hereditary rights, and from the path in which every other family of the nobility was seeking political distinction and honour. The Catholic commoners have won a considerable share of public admiration for their talents and enterprize. There are the lengthened shadows of a venerable antiquity still lingering around the scenes of their worship, and connecting the rites in which they engage with all that is romantic and chivalrous, and much that is truly sublime and imposing, in the olden page of our history. There is the encouragement of the arts, the gratification of taste, and the excitement of what may be easily mistaken for devotional feeling, in the arrangements of their religious edifices, and of the imposing ceremonies which are performed in them. Above all, there is the congeniality of the whole system with the tendencies of the carnal mind; the substitution of union to a secular church, for reconciliation to a God "glorious in holiness;" and of reliance upon the

visible and tangible rites performed by the priest, for a spiritual and purifying faith in the invisible Redeemer. In the work of proselyting, the Roman Catholic has this peculiar advantage, that his church proposes no troublesome questions to her converts. In true accordance with the designation given to her in the Apocalypse, she is more concerned for the admiration of her meretricious ornaments, and the payment of her hire, than for the promotion of rational piety and unblemished virtue. Her traffic is with the souls of men, and her profits increase with the increase of their sins. Whoever desires the consolations of religion without the labour of obtaining scriptural knowledge, or the trouble of exercising self-denying duties, may find them offered by her for his acceptance; and may easily come to the conclusion, at which the libertine Charles is said to have arrived; that the Catholic religion is the only religion which is suitable for a gentleman. The habits of dissipation which prevail to such an alarming extent in the upper classes of society, and the looseness with which religious attachments are held by multitudes in the middling and lower classes, may predispose them for a communion, in which, though certainly large demands are made upon the faith, yet every accommodation can be yielded in the matter of practice. Let the aversion to popery, which the men and women of the present generation imbibed as one of the primary elements of thought and feeling in their infancy, and which, having too commonly been founded in prejudice, rather than in principle, is beginning to be classed with the illusions of the nursery, die away; and then, a powerful re-action of the public mind in its favour may possibly take place. Connect

with the zeal of the Catholic, the adventitious advantages of the system with which he works, and its adaptation to the corrupt nature of those to whom it is presented; and it will be seen, that if this is not the time to raise the vulgar cry of "No Popery;" if that watchword with which the welkin has been wont to ring, must henceforth only be whispered in secret, or be heard in the desponding sighs of discomfited intolerance, still it is the proper time, seriously to consider, by what honourable means the great interests of scriptural protestantism, in which are involved the liberties of our country, and the progress of political and religious improvement through the world, may be preserved, and strengthened, and extended. It is the time, especially, for Congregational Dissenters to ask, what do our principles, and our advantages? What does the cause of truth, of liberty, of religion, of God, require from us?

These questions cannot be intelligently answered, unless we glance at the present position of other Protestant communions, on which, in common with our own, devolve the duty of opposing and counteracting the encroachments of the Roman Catholic church. Our attention will naturally be directed, in the first place, to the Episcopal Church, as by law established. The stores of learning which it contains, and the weight of influence which it can employ, should qualify its ministers to take the lead in "the war of principles," which a late eminent political prophet foresaw, and the first confused murmurs of which are already, from various quarters, beginning to break upon the ear; while the temporal interests which they have at stake, might lead us to expect them to be the first and most valorous in the field. There

are, however, several considerations which must considerably moderate our expectations from this quarter. Clinging, as its members do, to the political alliance by which it is fettered and debased; cramped, as its champions are, by the antiquated and cumbersome formularies in which their mental powers are incased, they cannot move with that freedom and force which a new system of warfare will require. They will, indeed, especially in their present divided state, have enough to do in defending their own mouldering walls, and tottering battlements; and if they venture beyond them, the weapons which they employ can be easily made to recoil with redoubled force upon themselves. Those, who have read the published reports of the discussions which have taken place in Ireland between Clergymen and Roman Catholic priests, will have observed many illustrations of this point. Indeed, so much of the leaven of popery still remains in the constitution of the Established Church, that instead of being the firm bulwark of the Protestant cause, she presents the weakest and most assailable point; and consequently we hear of Catholic noviciates maintaining their newly taken ground against her dignitaries, and of a clerical scion of her nobility making an easy transition from the English to the Romish priesthood. What the Episcopal church might become, if her divisions were healed, her frame-work remodelled, her courts cleansed from those who make them a place of merchandize, and her doctrines disencumbered from the traditions of her elders, we presume not to say; but in her present condition, notwithstanding the manifest increase of true piety and sterling worth amongst her ministers, and the members of her

communion, she will be materially restricted and fettered in her efforts for the support and extension of the Protestant cause.

Next, perhaps, in numerical strength, to the members of the Episcopal communion, is the body of Wesleyan Methodists. And no case can more clearly illustrate the advantages of union and consolidation, than does the fact, that a community, so recent in its origin, and acknowledging one individual only as its founder, should, in a single century, have enlarged its boundaries beyond the extent of every other denomination which has seceded from the Established Church; although others originally possessed, if they do not still retain, the vantage ground in education, and in the command of lines of communication with the public mind. It is admitted, that it would be impossible to combine Congregational churches into a body equally subordinate in its parts, and systematic in its operations, without the relinquishment of the principles by which they are distinguished; but still, with such an impressive example of the results of union before us, does it not become us to inquire, if there is not some way, in which, without a compromise of these principles, we may, by a voluntary and harmonious federation, co-operate in their support and extension? And, in order that we may form a correct estimate of the advantages of union from the example before us, we must not only compare the Wesleyan Methodists with other bodies of Dissenters, we must also compare the two branches of methodism with each other. In all the elements which qualify a man to be a popular leader, Whitfield appeared superior to Wesley, and was certainly the chosen instrument, in God's hand, for giving an impulse to religious zeal, from

which must be dated a new era in the Christian church. His gifts were pre-eminent, his popularity unbounded, his character commanding, his connexions powerful and extensive. Imperfect and broken as are the reports which we have received of him from those who saw him, who heard him, and who felt the power of truth as delivered by his fervid and persuasive lips; incompetent to their work as were those who have given to us the only meagre sketches of his biography which we possess, still, his career is associated with "times of refreshing from the presence of the Lord," and his memory is enshrined in a halo of glory.

Yet Wesley, with qualities much less dazzling, by the clear insight into human nature which he possessed, was enabled, first to knit men to himself as their apostle and leader, and then to combine them in a system, which by its increase and moral energy has arrested universal attention, and presented one of the most remarkable phenomena which have occurred in the history of the church. The course of Whitfield resembled that of the angel in the Apocalypse, flying through the midst of heaven with the everlasting Gospel, and concerned only that a most momentous, but rapid and temporary mission should be fulfilled. Wesley felt that he was moving upon the earth, on which the feet of successive generations would tread; he calculated what their wants, as well as those of the generation among which he lived, would require, and he arranged a system to perpetuate and extend the principles which he published. Still, however, those who most highly appreciate the zeal and usefulness of the Wesleys as a body, may be allowed to question,

whether, they are the best qualified for efficient operations either of defence or aggression against the Roman Catholics. Their extensive circle encloses the region of strong but variable feeling, rather than firm and settled thought; the system is arranged rather on profound principles of human policy, than on plain and explicit scriptural requirement; and its workings occasionally develop, rather the shiftings of expediency, than the open and dignified manliness of unswerving consistency. With a considerable portion of the fervour of primitive Christianity, there is also amongst them a leaven of the spirit which the apostle saw so early at work, and out of which its subsequent corruptions grew. Were it not that outward circumstances must effectually obstruct the progress of that spirit, there would be little, if any, inherent security against an ultimate assimilation to some of the features of popery; for that, originating in excessive and indiscriminate reverence for the work and authority of good and devoted, yet imperfect and fallible, men, terminated, in the utter prostration of the soul beneath the despotism of priestly ambition.

And now, in considering the position of what we are accustomed to call our own body, the denomination of Independent or Congregational Dissenters, a previous question suggests itself. Have we, strictly speaking, *any body at all?* Members we have in great abundance, and many of them strong, intelligent, and active; but there are others in the feebleness of infancy, or the decrepitude of age, which do not sufficiently enjoy either the sympathy or succour which the more vigorous are able to render, because there is no visible tie by which they are connected with

each other. Unison of thought and feeling also, to a remarkable degree, exists among us; so that let a powerful chord be struck, and you will hear, through every part of the country, the distinct vibrations of the same sound. But unison of sound, however pleasant it may be to the ear, is a very unsubstantial substitute for reciprocation of aid, consolidation of strength, and energy of united effort. Members we have, and such as by their harmony are prepared for union; but the ligaments, which shall unite them into a body, need yet to be supplied. A body, which shall arrest the public eye, which shall attract the attention, and fix the regard of those who, in the present shaking of unscriptural systems, may be looking around them for more firm and settled ground than that on which they stand; a body, which shall impress the imagination, enlist the sympathies, and excite the energies of the youthful members of our families; a body, which shall animate and sustain the exertions of its respective members by the conviction, that they are moving in firm phalanx through the toils of the warfare to the rewards of victory; such a body we have not.

The question is, can such a body be formed? And here, premising that the object of the present paper is to call the attention of the readers of the Congregational Magazine to this question, to elicit their opinions in reference to it, and to prepare the way for its full and serious discussion in all its bearings, rather than to furnish any digested plan of an actual union; the following considerations are suggested.

1st. That men holding common views and principles on almost all other subjects, can, and do unite for their support and extension;

acting under the conviction, that in no other way can they so effectually promote their common object; and that it would be strange, indeed, if those religious principles which we are accustomed to consider the most clear, the most authoritative, the most conducive to true harmony, the most efficient for the moral improvement and regeneration of the world, did not admit of a similar union for their support and propagation.

2dly. That such an union does exist, and has for many years existed, in Scotland, where the churches of our denomination are fewer, weaker, and more scattered than they are in England; and where, as the reasons for a union appear less urgent, so the purposes to be accomplished by it cannot compare in the result which might be expected from one, the organs of which, would dwell in the metropolis of the empire, have access to the functionaries of the State, and be able to open a correspondence with any part of the world.

3dly. That in no other religious denomination is there to be found, to an equal extent, either agreement in essential truth, or charity in non-essential opinions and unimposed observances. The agreement, being voluntary, is so much the more firm, and displays the power of truth, when left to operate by its own light and strength; the charity, being associated with the firm hold of essential truth, is so much the more pleasant and satisfactory in its exercise; and in their combination, we have the most clear, and healthful, and bracing atmosphere in which a federation could be brought into life and action.

4thly. The facilities, still increasing, of intercourse and communication.

5thly. The progress of public opinion, the setting in of that tide which is already sapping the foundations, and will at length sweep away the structure of every ecclesiastical, as well as commercial incorporation, whose chartered privileges are injurious to the people; rendering it immensely important for the preservation of religion in the country, that greater prominence should be given to churches formed upon a popular, which is, in fact, the apostolic model.

6thly. The special responsibility which lies upon us, in reference to the Roman Catholics, together with the peculiar advantages which we possess for counteracting their efforts, and preventing the spread of their principles. As to our responsibility, let it be remembered, that it was the infusion into the public mind of those principles of religious liberty which originated with us, and which we still most dearly cherish, that kept down the spirit of intolerance which lingered in the country, and prevented the erection of an insuperable barrier in the path which has been thrown open to the Catholics. Even should the consequences which some anticipate follow that measure, the share which we had in its accomplishment is never to be regretted. *Fiat justitia, ruat cælum*, has been, and must still be, our motto. Yet the share which we had in their political emancipation, lays us under the strongest obligation to meet them at every point, at which they may attempt to make ecclesiastical encroachments. This, if we are only wise enough to consolidate our strength, we are able to do. The basis of scriptural authority on which we stand is impregnable against all their hostile assaults, while our movements against any part of their

system may be easy and unshackled; our only, but all powerful weapon, being "the sword of the Spirit, which is the word of God." If ever it was the privilege of nonconformists to rejoice in the strength of their principles, if ever it was their duty to unite for their propagation, the present is the period. Time has rolled away the reproach which once rested upon our profession, and the course of events is daily demonstrating with increasing clearness, that it is, and ever has been,

both reasonable and just. Our fathers submitted to the abridgment of their civil rights, for the security of the Protestant cause, at a period when they thought it politically endangered; their children have had tardy justice rendered to them, at a period when the same cause calls them forth into the fore-ground of a fair, and open, and honourable contest; a contest in which no secular weapon is required, and in which truth and righteousness must assuredly prevail.

THE MEANS OF PROCURING THE ABOLITION OF SLAVERY.

To the Editors.—Will you permit me, in a few words, to direct the attention of the readers of the Congregational Magazine to some of those auspicious omens which appear to my mind clearly to indicate the approaching triumph of the glorious cause of slave-emancipation throughout the British Colonies? The General Meeting of the Anti-Slavery Society, held at Freemasons' Hall, on the 15th inst. was greatly more numerous and respectable than any assembly which had ever before been convened for the same great purpose. Many hundred persons, were unable to procure admission within the Hall, and it was not without the greatest difficulty, that some of the most eminent of our parliamentary speakers could obtain access to their places on the platform, so dense and almost impenetrable was the crowd that obstructed the passage which should have been reserved for them. These circumstances were highly encouraging to the friends of this noble cause; but the spirit which pervaded the whole assembly was still more gratifying. The intense and

enthusiastic ardour on behalf of the degraded outcasts from the pale of humanity, whom the Society seeks to raise and restore, which animated and inspired the whole multitude as with a common soul, was highly delightful. But most of all, encouraging, was the warm and cordial reception given to an excellent member of the Committee, who, following immediately the most accomplished orator of the age, and speaking, apparently, in opposition to some of the sentiments entertained on this question by that illustrious man, not only obtained a patient hearing, but was greeted with loud and rapturous applause from all parts of the Hall, upon bringing forward, on his own single responsibility, a proposition pledging the meeting, in their petition to Parliament, to fix upon one specific and definite measure of speedy and effectual relief. I may, perhaps, also be permitted to mention as another very pleasing fact, that at a very full meeting of the Committee, held this morning, one strong and unanimous feeling was mani-

festes, in perfect unison with that which gave so decided a tone and so animating a character to the General Meeting on Saturday.

Happily we are now entirely agreed on the course which it is our duty to take. Our path lies plain and open before us, and we have only to originate a direct and right-onward movement towards that blessed consummation to which it will infallibly lead and conduct us.

The seven years which have elapsed since the pledge, still unredeemed, was given by Parliament, have not been time lost, nor the labours and exertions which have been expended during that interval, strength wasted. They have taught us one invaluable practical lesson. That lesson is, that Slavery must be **ABOLISHED**. All hope of accomplishing any substantial mitigation, any effectual alleviation of its horrors and enormities, must henceforth be for ever abandoned. Amelioration, it is now fully proved, is an idle dream, an empty sound, a word, in its application to slavery, without a meaning. There is but one remedy for this enormous evil, but one method of wiping away this foulest blot on the national honour, this flagrant stigma on a Christian country, and that is total extinction, utter extermination. This great triumph of public justice, over supposed, but mistaken, private interest, must be achieved by strenuous and united exertion, and may even require a series of successive efforts. But it is now plain, even to demonstration, that it can only be accomplished by the nation at large; by the voice of the people, loudly uttered, in all parts of the land, expressed through the constitutional medium of petitions to both houses of Par-

liament, and strongly echoed by their representatives in the House of Commons. In the advanced stage at which we have arrived of the present session, it is not considered to be very important that any great number of petitions should be presented, although there is no wish to repress the ardour of those who are impatient to give utterance and expression to the feelings of indignation and horror with which they contemplate the present state of our slave-colonies. But I am anxious, without delay, earnestly to implore of Congregational Dissenters seriously to consider the imperative obligation which lies upon them individually, by all fair and legitimate means to forward this great work, and especially by communicating correct and authentic information, and endeavouring to excite suitable feeling on the subject, within the widest circle to which their influence can be made to extend; and also respectfully to suggest to them the propriety of coming to a resolution to withhold their votes at the next election of Members of Parliament, either for particular places, or upon a dissolution of the present Parliament, whenever it shall happen, (and it may happen very shortly,) to any candidate, whatever may be his pretensions, who will not enter into a direct and unequivocal promise to attend in his place on any debate in which this question may be discussed, and to vote, on every occasion, in favour if not of the immediate, at least of the prompt and speedy, complete and final abolition of slavery in the British dominions; and in the mean time, to give his support to any measure, the design and tendency of which may be to promote and accelerate that most desirable result.

J. W.
Highbury Place, May 18, 1830.

REVIEW OF BOOKS.

The Truths of Religion. By James Douglas, Esq. Longman. pp. 361. 8s.

THIS is a very interesting book, and we hope it will be extensively read. It is one feature of the age in which we have the happiness to live, that the grand truths of the Gospel are not only gradually, and in an increasing ratio, undermining the various forms of error, but that the views which are taken of Christianity, are every day receiving fresh illustration by a genuine and enlightened philosophy. Time was, when among a certain class of truly excellent persons, every attempt to incorporate religion with moral and intellectual science, was viewed with jealousy and apprehension; but that period is now rapidly passing away; and the friends of the Gospel seem to be increasingly convinced that the foundations of faith, so far from being endangered by devout, and humble, and enlarged inquiry into their bearings, will only seem more secure by their being more accurately viewed in connexion with all the elements of human nature. We trust, that by the circulation of such essays as the present among the young, and the inquiring, the rising race of Christians will be in a higher state of preparation to meet the grand enemy, who, as we believe, will more and more marshal all his forces, under the common and unequivocal banner of infidelity. This state of things seems no unlikely result of greater decision on the part of believers, and the gradual breaking down, one after another, of those barriers, which have formed a sort of flimsy outwork indeed to the mere name of Christianity, but which have possessed no real power, and have con-

stituted nothing less than so many impediments to the march and the triumphs of the Gospel. The basis of the author's reasoning is laid, in the indisputable principle, that man is a guilty creature, needing the pardon of his Creator; and that he also requires, as a fallen and unholy being, a divine process of restoration to the divine image.

The topics which are treated of in this volume, are all of a nature highly interesting, and practically important; such as ought to engage the attention and the study of all who would be well acquainted with the principles which they profess, and be able to give to every gainsayer, a reason of the hope that is in them. They are classed under the following heads:—namely, the Evidences of Religion; the Genius of the Scriptures; the Fall of Man; the Divinity of Christ; the Atonement; Justification; Sanctification; Heaven. Under each of these divisions a number of subordinate topics, call forth from the author an abundance of important matter, in his usual figurative and impressive style. The work is distinguished by a frequent happy use of those analogical arguments which are of such extensive application in almost every subject connected with the evidences and the mysteries of our holy religion, and which, since the time of Butler, have been so often and so successfully employed, in rebutting the edge of infidel objections, and turning upon the adversary the point of his own weapons.

On the subject of the complexion which the general impressions in favour of the immortality

of the soul, assumed among the ancient philosophers, we think much truth is found in the following remarks; which, in the Christian reader, will not fail to awaken gratitude to the sovereign dispenser of divine knowledge, when he reflects on the cheering stimulus, and the joyful hope, which immortality, as revealed and brought to full light in the Scriptures, is calculated to inspire, contrasted with the darkness which hung over it, and the gloomy aspect which it assumed, to the wisest of the Pagans.

"The hopes of mankind, with respect to futurity, have always been less vivid than their fears; their pictures of Elysium have been shadowy and powerless compared with the substantial gloom of Tartarus. Immortality and punishment seem nearly synonymous with Lucretius, when he presses upon his readers the mortality of the soul, as the only antidote to the fear of death.

'Æternas penas quoniam in morte timendum est.'

It gives us a striking view of the condition of human nature, when conscience is only known as a deterring, and not as an impelling power. The demon of Socrates, according to his own account, only dissuaded him, never incited him to action. And here it may be remarked, that it was chiefly by the attention he gave to conscience, and its intimations, which, from the vivid force with which they were communicated to him, he personified as a demon, or intelligence outward to himself, that Socrates stamped upon his philosophy its peculiar character. Upon this basis he rested his belief of an existence beyond the grave, which, though clouded by the scepticism that was natural to him, seemed a clear motive for choice and action, whenever he contemplated things in the moral point of view. And, no doubt, had the other philosophers of Greece attended more to the dictates of conscience, and less to the operations of the mere reasoning faculty, unfurnished as it was among them with the right data to proceed upon, ancient philosophy would have worn a still nobler aspect, and might have cast deeper roots, instead of being ever blown about with every wind of doctrine."—pp. 337, 338.

We have often thought, that in

the arguments which believers employ against the fanatical infidels of the present day, they seldom ascend sufficiently to some of those first principles, which are so intimately connected with all argument and reasoning, and especially with that which must be employed in defence of religion. It is impossible to deal with objectors with any chance of convincing, or even silencing them, which is all that can generally be hoped for with reference to themselves, as individuals, without settling beforehand, some things in common, relating to evidence, testimony, and belief. We would not, for our part, enter into an argument with any person who would not, *in limine*, candidly tell us, whether he admitted those ordinary common sense views and impressions, on the above named topics, which a few steps will always trace back to their origin, in the ultimate elements and constitution of the human mind, and on which, tacitly received as an indisputable basis, all the business of life is conducted. If the opponents were to cavil at these universal axioms, on which men attach credit to testimony under certain conditions, they might easily be convicted on their own showing, for all their own arguments, and their own conduct in life, prove that they are really governed by the same rules as ordinary men, and that they only dispute their authority when it suits their convenience. With such unreasonable men, when once convicted of this inconsistency, it is absolutely vain to contend. To this purport we recommend the following passage to the notice of our readers; the importance of which must apologize for its length.

"Testimony and trust, are the supports of social life; remove them, and the nations would become like the dust of the

desert, without any principle of coherence, and the savage and unsocial state of infidel writers would be no longer a dream. Covenants would at once be annulled; the laws would lose their authority, history would become silent—the past be barren of instruction, and speech no longer convey thoughts from mind to mind.

"It is on the principle of belief in testimony that the external evidence for Christianity rests, and as it is a principle in every day use, even the most ignorant are practised judges of it. But the evidence for the miraculous facts on which Christianity is founded, depend upon more powerful and explicit evidence, than can be adduced for any other facts whatsoever. It rests not upon the testimony of an indiscriminate and unknown multitude, but principally on that of the twelve apostles, previously chosen to be the companions and witnesses of Christ's miracles and sufferings, and who, both from the nature of the case, and from the intimations which were given them, were designated beforehand as martyrs—witnesses who were to seal their evidence with their blood.—the seventy disciples were also witnesses, though not exactly of the same order.—after them were the five hundred who had seen the Lord Jesus after his resurrection. And still further, the whole Jewish nation, who were witnesses of miracles they rejected, but which they never succeeded in disproving.

"But the evidence of the apostles alone, is incomparably the highest degree of testimony which is anywhere to be met with, from the impossibility of their being deceived, and from the impossibility of their having any motive to deceive others.

"Their direct evidence, great as it is, is rendered still greater by the defection of one of their number, Judas. Had there been any thing capable of detection, he was the person to detect it. He had surveyed all the miracles with the eye of a companion and a traitor. And in the negative to every doubt and suspicion which his silence affords, we have the testimony of the remaining eleven placed in the strongest point of view.

"In the case of the Apostle Paul, we have an unexpected addition even to this, the case is here reversed, an enemy becomes a friend, and by avowedly miraculous means.

"These thirteen thus appear, by the circumstances in which they were placed, to have carried the force of testimony to the very highest pitch which it is possible to reach.

"The fact of the Resurrection of

Christ rests upon a weight of evidence so great, that the rejection of it would be equivalent to the adoption of universal scepticism; the witnesses for it, as we have seen, were publicly designated; they had full opportunity of information; their character and conduct was at all times canvassed; they could not be deceived themselves; they had neither motive nor opportunity to deceive others. If, according to Mr. Hume's remark, we are to believe the lesser miracle in preference to the greater, then most assuredly we must believe the truth of Christianity. It is less contrary to nature that the dead should be raised, than that the Apostles should have acted as they did, had their testimony been false. The resurrection of a dead man, is but a single 'violation of the laws of nature;' the persisting of twelve men in giving their testimony to a falsehood, without a motive, and against every motive; not upon one occasion, but upon all occasions; would be a repetition of miracles, and of miracles too without any possible cause. That God should raise the dead, would be an over-ruling of nature, but that, by his providence, at least, if not his miraculous interposition, he should connive at, and seem to favour the most artful falsehood and delusion that ever was spread, would be not only a violation of nature, but of the divine character itself.

"He who disbelieves Christianity, therefore, if he were consistent, must disbelieve Divine Providence, and must reject all testimony. He can have no other information but what he collects from the notice of his senses, and would be reduced to the condition of a solitary savage. But there are no consistent opposers of Christianity, otherwise their opposition would be little formidable.

"The simplest form of the external evidence for Christianity, then, is this: the Apostles, in their peculiar circumstances, could not be deceived, and could have no motive to deceive others; this is exemplified, in some degree, by almost any view, however slight, of the history of the New Testament which may be casually taken.

"The argument may be but feeble in its impression at first view, but is capable of continual augmentation, in proportion to the researches and information of the inquirer. It is a proof which may be shaped into a vast variety of forms, and which may proceed upon different lines of argument. The works that have been written upon this subject would of themselves form no inconsiderable library; but there are two works, 'Paley's Evidences,' and his 'Horæ Paulinæ,' which alone are calculated, without reference

to others, to exhibit a body of proof which can never be gainsayed.

"They have no weak nor vulnerable point about them; no answer deserving a name has been given to them; and, from the silence with which they have been received by infidel writers of any note, we may infer their hopelessness as to the attempt."—pp. 39—43.

There are so many passages which, if we had room, we should be inclined to quote, in order to do justice to the style and manner of this work, that we find it difficult to make a selection. We can assure our readers, that the whole will amply repay their perusal, and we hope it will be widely circulated. One additional passage, however, we cannot withhold from quoting, on the importance and necessity of believers making themselves more deeply and extensively acquainted with the scope and the harmony of the great charter of their salvation. It is still the fact, that the appetite for excitement, and the pressure of worldly affairs, renders many but too little desirous of that instructive style of pulpit address, of which there are some happy examples, and which we trust will daily become more general. Whoever reflects for a moment, must be convinced that the first duty of a preacher is to put the people in possession of the real meaning of the sacred text, so far as he knows it; and that to convert any passage of the divine record into a mere pedestal for ingenuity to exercise itself on, or for the mere powers of oratory to work on the passions, is far from reaching the object of teaching men "in all wisdom." The consequent duty of the hearer is, to encourage, as far as lies in his power, all efforts to expound more distinctly the will of God. Few will be disposed to withhold their assent from the truth of the following remarks on this very important subject:—

"One great obstacle to eminence in the divine life among believers is ignorance of the Scriptures as a whole. They are chiefly known and quoted in detached passages, separated from the general scope and spirit of the context, not seldom with a wrong application, and frequently with some human commentary, obscuring, if not misrepresenting, the divine and original sense. For this reason, and for many others, it is extremely desirable that the ground of all public teaching should be to make the hearers acquainted with the word of God in its purity and integrity, and hence the great advantage of lectures, if they were kept more distinct from sermons. The first and vital object is to make the hearers intelligent readers of the Bible by themselves, not exhausting their interest by saying all that can be said with propriety upon any particular passage, but opening out to them the scope and general design of the sacred writers, entering into the main stream of inspired argument, and rapidly clearing away some of the main difficulties which time and a change of customs and languages has occasioned. Without this general comprehension of the structure of the Bible, and an intelligent interest in its contents throughout, Christians can never be expected to be rooted and grounded in the faith, but will ever be liable to be blown about by every wind of doctrine.

"It is remarkable that most of the erroneous opinions which at present prevail, may be traced to the neglect of some portion of the Scripture, or of some inspired truth. That which was at first neglected, is afterwards exaggerated; some patron is sooner or later found for it, who neglects all other truth to do it homage, and who, on the other hand, is regarded almost as the founder of a new religion by his opponents, whose previous neglect may be traced as the first source of the hurtful dispute. To this cause may be attributed many of the late and present contentions concerning assurance of faith, pardon of sin, and the interpretation of prophecy.

"It is not only necessary that knowledge should grow with an increasing insight into the oracles of God, but that all the affections of the soul, united to scriptural knowledge, should have their free and perfect exercise. Hatred of sin, fear of God, (holy fear of him as the righteous governor of the world, filial fear of him as our heavenly and reconciled father,) trust, joy, love, and hope, these are the very essence and life of religion when excited by their proper

objects, and conformably to the truth of the Scriptures. But this subject has been most amply and satisfactorily treated of by Edwards on the Religious Affections, though somewhat lengthy according to the American phrase, and with some rather important mistakes on the subject of assurance. It is to be regretted that his style should be so little adapted to stir up the affections, but all gifts are not given to all men, and he himself has been amply furnished, in many other respects, by the Father of Lights. It is not every teacher who is enabled to touch the heart; slight and transient sensibility may be easily excited, but the deep tide of the passions is, perhaps fortunately, not to be raised at every one's control. The Bible, however supplies all other deficiencies, and it is impossible to read it with much faith and prayer without having our hearts burning within us, while we listen to the words of the Saviour."—pp. 304—306.

PAMPHLETS ON INTEMPERANCE.

(Concluded from page 272.)

In answer to the question, How is the prevailing evil of Intemperance to be lessened—the formation of *Temperance Societies* is recommended in the pamphlets before us, in which associations the members bind themselves to abstain altogether from the use of intoxicating liquors. "Such a compact," the Bishop of London has well observed, "ought not to be necessary in a society of Christians; but in the cause of morality no help is to be despised; and if the shame of violating an engagement made to man can be brought in aid of that holy fear which should keep us from transgressing our covenant with God, such associations may be useful."

The following passage from the Introduction to the Glasgow edition of Dr. Beecher's Sermons, furnishes a compressed account of the origin and success of Temperance Societies in the American States.

"Dr. LYMAN BEECHER of Boston, Massachusetts, had for several years pre-

vious to the year 1827, been deeply impressed with the awful extent, and rapid increase of the vice of intemperance. His own multiplied labours, and bodily indisposition, prevented him from giving his thoughts to the public through the medium of the press. This he at length effected in the *Six Discourses* which follow, on the 'nature, occasions, signs, evils, and remedy of Intemperance.' They produced a strong sensation throughout the community: other individuals took up the subject, and made their sentiments known. Presbyteries and churches became impressed, and days of fasting and humiliation were appointed. The spark which had been kindled, soon extended, and in an incredibly short period, almost all America caught the flame. Societies were organized on the principles Dr. Beecher recommended. A National Society was instituted—State Societies—County Societies—City and Town Societies—and Village Associations, rapidly followed. By the Second Annual Report of the American Temperance Society, presented in January, 1829, it appeared that about 500 had then been instituted, and 100,000 persons had abandoned the use of intoxicating liquors. The influence excited upon public practice and opinion was such, that the consumption of spirituous liquors had decreased *one-half* in *New England*, and *one-third* throughout the remaining States. A number of Presbyteries and Synods, and Conferences of ministers had proscribed their use. Ten medical Societies had passed resolutions against them—25 Militia companies—and other public bodies and associations had joined in the same measure.

"During the present year (1829,) a vast number of new Societies have been formed, and those previously instituted, have received large accessions of strength. The various State Societies which have been formed, are severally appointing agents to go into every town, village, or hamlet, throughout their bounds, to organize Societies or Associations. Juvenile Societies are springing up every where, and the female part of the community have eagerly embarked in the good cause. In May 1829, the General Assembly of the Presbyterian Church of America, comprising 2000 congregations, and 1600 ministers, passed the following Resolutions on this subject.

"That this Assembly cordially approve and rejoice in the formation of Temperance Societies, on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making

the most available resistance to this destructive and wide-spreading evil.

"That they earnestly recommend, as far as practicable, the forming of Temperance Societies in the congregations under their care; and that all the members of their churches adopt the principle of entire abstinence from the use of ardent spirits.

"That, as friends to the cause of temperance, this assembly rejoice to lend the force of their example to that cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits."

"If these congregations average 500 persons each, an influence is thus at once exerted over a million of people!

"In a narrative of the state of religion within the bounds of the Synod of New York, signed by the Committee appointed for the purpose in November 1828, the following passage occurs, indicative of the result of the operation of these Societies. 'It deserves especially to be noticed, that the use and sale of ardent spirits have diminished, in some towns, at least one-half, and in one or two even more, during the past year; and several merchants have excluded intoxicating liquors from their stores. It has been ascertained by experiment, which is far preferable to a thousand theories, that labour both in the field and in the shop, can be better sustained, and prosecuted with greater order, economy and despatch, without, than with the use of ardent spirits. This may be hailed as the harbinger of good, and as the first fruits of the labours of the benevolent in these works of love.'

"Numerous examples are detailed by the American press, of distillers ceasing to work their distilleries from conscientious motives, of retailers abandoning their sale, and of merchants refusing to purchase them, of ships navigated during long voyages without having them on board, of farmers, mechanics, labourers, and others, finding their work better done, their health more confirmed, and their families more comfortably supported, by totally disusing them, and refusing to keep them in their houses. Their customs are already undergoing a change, so that at some of their public dinners where large companies were assembled, there was scarcely any wine, and no spirits at all consumed; and travellers have traversed considerable districts of country without having spirits offered them in almost any family, and frequently without seeing them used, even in the inns upon the road."—pp. xv.—xviii.

To those who are required to be "Ensamples of the Flock" we should not have thought it necessary to address a formal expostulation on this subject, as the gravity of the ministerial office, and the serenity of their own minds, alike require abstinence from the passion-stirring, soul-polluting alcohol. But the following passages more than insinuate that the Presbyterian clergy of Scotland and Ireland conform to the prevailing habits of their people to an extent truly alarming.

"To ministers of the Gospel, I would address a few words. How far has your example gone in giving countenance to this vice? You do not drink to excess yourselves, but have you never given your presence in companies, where your very presence is assumed as a sanction for all that takes place amongst them? You retire before intoxication makes its appearance; but this is supposed to be, not that you disapprove of their habits, but in virtue of your office,—and that, were it not for this, you would yourselves do the same. You are well aware how much your people are swayed by your influence and example, and you have it greatly in your power to put a salutary check upon this growing evil. Think you, that if you were from conscientious motives to relinquish the use of ardent spirits, that there would not be many amongst your people who would speedily pursue a similar course? How often are you expected to grace with your presence the social circle amongst the middling or lower ranks of your hearers, and over a bowl of toddy, or a glass of spirits, to listen to the unmeaning jests, or foolish toasts, or, perhaps, improper songs, introduced by these drinking customs! Is this befitting the dignity of your sacred office? Or amongst the more refined society of the upper ranks, where customs such as these would be regarded as coarse and vulgar, what congeniality of mind do you find amidst the refinements of modern luxury, and the unmeaning routine of fashionable society, where scarcely a word respecting your master can ever find an entrance? And are you yourselves free from contamination? Does this vice destroy its thousands and tens of thousands, without ever coming near you? Let the history of the churches of our country furnish an an-

swer—Let them declare how many congregations have been left without a shepherd, from this insinuating and soul-destroying vice."—*Glasgow Address to the Temperate*, pp. 6, 7.

"Every temperate minister, who really wishes the good of his people, will, with glad heart, join the band going forth against him whose name is Legion, and who, in ten thousand different ways, prevents the people of the Gospel minister from being his hope and joy, and crown of rejoicing in the day of the Lord Jesus. What a world of trouble, and heart-burning, and disgrace, would be saved to presbyteries, and synods, and ecclesiastical courts of every name, were the candidates for the sacred ministry solemnly pledged to entire abstinence from ardent spirits before habits of intemperance could have been formed? What shameful examinations, and censures, and disgraceful exhibitions before the world, would such a system wipe away! Congregations would know the men of their choice, and they dare not cast temptation in their way; and they would have pastors in their pulpits and social circles, with lips unsealed against drunkenness in all its pyness, and with consciences free to proclaim to the world, that drunkards shall not inherit the kingdom of God. Then they would not have to mourn in secret that the opinions and practices of society prevent all redress for the intemperance of ministers, nor would they be compelled to sit in silence, and look on, while intemperate ministers are filling a neighbourhood with drunkards, by their precept and example, and banishing from whole districts of country the very name and form of every thing good. This is a subject of the last importance. Oh! that I could make it deeply interesting to every man, and woman, and child, through the whole community—oh! that I were made the instrument in God's hand of awakening public feeling against a drunken ministry, and pouring down upon drunken ministers and elders a flood of public indignation, that would sweep them before it! What, in the name of every thing good, has that man to do with the sacred services of religion, who begins to be sanctimonious, and to rave about religion, over his third or fourth tumbler? What business has that man to rail against heresy, whose very vitals are consuming by the worst of heresies—drunkenness? I care not a rush for the orthodoxy of the man, or the body of men, whom I know to be intemperate; on the contrary, were I called to name the lowest and basest wretch, and the most nearly allied to

hell, that wears the human name, I would say,—the orthodox drunkard. What claims to strictness of discipline have a Christian congregation on account of rebuking for breaches of discipline, or even excluding adulterers and thieves, if, at the same time, they allow men to join in their communion, and to be the guardians of their communion, who are lovers of intoxicating liquors—lovers of the stimulus which intoxicating liquors give? Can there be any thing more horribly revolting to every sacred feeling, than to see an elder with the tokens of intemperance shining redly in his face, sitting in judgment on minor delinquents, and passing hard judgment, perhaps, for breaches of church rule? Can there be any thing more disgraceful to all that bears the name of piety, than to see such a man passing along a communion table, with his shaking hand, and trembling step, administering the sacred symbols of the Saviour's love? That man is utterly and wholly unfit to be a minister of the Gospel of Christ, who joins in the revels of the intemperate and the gay—who, at christenings, and marriages, and feasts of all kinds, drinks his glass with the best, and puts no restraint on the reigning intemperance. Such a man may not have the name of a drunkard—I take for granted that he has not—I take for granted, too, that he is an orthodox man—a respected man—one whose social, hospitable habits have made him many friends; and wo to him who, in the congregation or neighbourhood of such a minister, would dare to move a lip against him! but, notwithstanding all this, such a man is a moral pestilence in any land. He is every day labouring to reconcile religion with the wicked habits and customs of the world—he is propagating a cold, and barren, and speculative orthodoxy, that freezes into ice every fountain of love;—the vilest of the vile quote him as an apology for drunkenness. While he drinks, and preserves a sober face, and a steady step, thousands are maddened and ruined at his side; and whatever character he may leave behind him, or whatever idle inscription shall be engraved on his tomb, he shall sleep in a drunkard's grave—he shall leave a whole neighbourhood polluted, and ruined, and cursed, behind him; and were our ears open to sounds from the world of spirits, we would exclaim, with horror, while hearing his doom, 'It had been good for that man if he had not been born.'"—*Professor Edgar's Address*, &c. pp. 8—10.

In Ireland, there exists, we un-

derstand, more than *twenty* Temperance Societies, and the celebrated Dr. Doyle, Roman Catholic Bishop of Kildare, has been invited to co-operate with one of them. To that application he replied, in terms much to his credit; but stated, in the following remarks, what he regarded as the inseparable difficulty.

"But the great and insurmountable obstacle to the progress of Temperance Societies, and to all the efforts which you and I, and such as we can make to stop the torrent of drunkenness is found in the *revenue laws*. Could we but induce the Chancellor of the Exchequer to become a member of our Society, and to square his budget by our rules, I have no doubt whatever but we would succeed in removing this pestilence of drunkenness out of the land. To eradicate the use of ardent spirits out of a country having such a climate as ours, and from among such a people as ours, is quite impossible; but to diminish the use of ardent spirits, to one-fiftieth part of its present amount, is, in my opinion, perfectly practicable. But as it would be as easy to stop the mouths of the Euphrates as to stop the mouths of those who now drink whiskey in Ireland, they cannot be reclaimed until a better beverage than whiskey is provided for them, at even a lower expense. All this could be done by the Chancellor of the Exchequer, if he found it more necessary to promote good morals than to secure a large revenue. I am tolerably well acquainted with the making of malt, and the brewing of beer; and I have no hesitation in stating, that if malting and brewing were exempted from tax, and the impost on whiskey raised, drunkenness in a little time would almost disappear from the country.

"It is true, that another measure intimately connected with this, should also be adopted, namely, to reduce the licenses to retail spirits, or keep public houses, to about one-tenth of their present number, and to grant such licenses only to persons whose property and character furnished a security for their good conduct—Heretofore, whenever the duty on spirits was raised, illicit distillation and the unlicensed retailers of whiskey increased and multiplied, but latterly 'a gauger's oath' has ceased to be another name for perjury, and that class of men, aided by the laws, the magistrates, and the influence of all who have influence with the people, would easily and

effectually prevent illicit distillation and every other fraud sought to be committed against the laws or morality of the country.

"Until, then, such measures as those are adopted; or in other words, whilst distillation is encouraged—whilst the making of malt for beer, and the making of beer itself, is subjected to a heavy taxation—whilst ale-houses are suffered to be multiplied without number—whilst magistrates wink at the profanation of the Lord's day by the sale of whiskey—whilst policemen are more employed in hunting dogs and impounding pigs, than in checking the illegal excesses leading to drunkenness, all our Temperance Societies will, I fear, produce but very limited good."—pp. 22, 23.

Thanks to the enlightened views of his Majesty's ministers, it is now resolved to remove this "obstacle," and to place a better beverage within the reach of the multitude. We rejoice to perceive, that the clamours of interested and mercenary men, who fatten by the vices and miseries of the poor, are raised in vain. His Majesty's government on this question are doubly strong, being sure of the unanimous support of all the friends of public morals in their country. And let this be regarded as a favourable crisis, not only to frown upon the *abuse* of ardent spirits, but to banish the use of them from our tables "after supper." For while, in most professing families in England, spirits are not to be found in use by day, yet, in many houses, they come forth in the evening, like fiends of darkness, though they assume the guise of angels of mercy. To help digestion; to promote sleep; to make those who sip them comfortable, are their deceptive apologies; but no fabled vampire ever preyed upon the sanguine fluid of its oppressed victim, more fatally than these do upon the vital powers of their deluded recipients. Let then the Christian population awake to a consciousness, that to tolerate the presence of "the accursed

thing," which produces physical mischief, and leads on to scandalous sins, is itself an evil which cannot be palliated; and a feeling will soon spread through the community against it, at once favourable to the health, intelligence, and piety of our teeming population.

The Work of the Holy Spirit in Conversion, considered in its relation to the Condition of Man and the Ways of God: with Practical Addresses to a Sinner on the Principles maintained. By John Howard Hinton, A.M. pp. xxiv. 390. 12mo. 6s. Holdsworth and Ball.

MR. HINTON is already very advantageously known to the public as an author. His "Biographical Portraiture" of his revered and excellent parent, has been much and justly admired. His "Theology" is beautifully written, and is in general distinguished for its accuracy and vigour; its great fault is in being too circumscribed, and therefore often insufficiently argued and illustrated. His other writings all bear indubitable marks of acuteness and ability. As his productions have appeared, they have seemed to become increasingly interesting, by their becoming more earnest and elevated in their tone—more *instinct*, as it were, with the glowing and animating spirit of fervid and active zeal. The present publication is pre-eminently distinguished by these qualities, and will, we doubt not, recommend both its author and itself to the approbation and respect of persons of informed minds and intelligent piety.

The object of the book is generally stated in the title. It is upon the work of the Holy Spirit in conversion, and that especially as it relates to the condition of man and the way of God. The bulk and the strength of the work assists in the discussions introduced under the second part—the relation of the influence of the Spirit to the

condition of man. This extends from the 20th to the 311th page; consists of eighteen chapters; and is, in fact, an elaborate exposition of the ideas which we are justly warranted, by the structure of the mind and the testimony of Scripture, to attach to the terms *human inability*:—terms, which have been, and which are, frequently associated with sentiments most injurious to virtue; destructive of all assistant ideas of religion, either as a system of truths or a principle in the heart; and adapted to make God appear unjust, and man rather unfortunate than sinful. We do not pledge ourselves to the support and approval of *every* thing Mr. H. has advanced; we do not say that all his arguments are conclusive, all his illustrations happy, all his assertions correct; he has sometimes pushed his observations too far, has made use of language once or twice which we could wish he had avoided, and in some points is hardly metaphysically consistent with himself; but still, we do think the point and pith of his volume is *unanswerable*; that it is adapted to be extensively useful; and that he deserves the thanks of every lover of truth, for the free, unfettered, independent and manly manner in which he has prosecuted his work,—a manner which, however, be it observed, is entirely free from flippancy or arrogance, and is as much distinguished for its devout respect for the "sayings of God," as for its utter rejection of the authority of man.

In a certain modified sense, it is perhaps true that Mr. H. has only said, more fully and elaborately, what has often been said before; and that the main points which he has laboured to establish, have been long admitted in the reasonings, and involved in the appeals of our most respectable preachers and divines. The distinction be-

tween *natural* and *moral* inability has often been illustrated, and it seems to have been considered as almost axiomatical, that, *that of sinners to repent and believe, is exclusively the latter*—that is, a want of disposition or will. Still, the subject has never been exhibited so fully and *practically* as in the present volume. It has never modified the statements of truth, and the addresses to the conscience, delivered by the religious teachers, in the way, and to the extent, Mr. H. would have it to do; and which, he thinks, if adopted, would soon be followed by perceptible effects on the revival of religion. The *consequence* of the principles he advocates, or rather, the *consistency* which should mark those who hold them, and which *ought* to be the consequence of admitting their speculative truth,—is urged, both by constant implication and by direct appeal, in a manner fearless, ardent, and forcible, which at once shows the correctness of the writer, and must convince many, who will profess to have long been familiar with the subject, that it has by no means been exhibited by them with sufficient prominence, nor felt with adequate impression. It has by many been admitted without being believed, if such a mode of expression be allowable—that is to say, it has been professedly believed, without being suffered to influence their statements and phraseology. It is time, however, to attempt a more particular account of the work.

It consists of three parts, considered as an argument; of *four*, considered as a volume. We shall explain this presently. The first part is on the fact of the work of the Holy Spirit in conversion. The second is a series of discus-

sions, investigating the nature of that work considered in relation to the condition of man. The third illustrates the aspect of it in relation to the ways of God. Such is the argument. Appended to all this, however, is a distinct part, exemplifying how the principles established in the argument may be proceeded upon and employed, in pulpit and practical exhortation. This consists of six "addresses" to a sinner, and forms a very interesting portion of the volume. The second part constitutes, as we have already observed, the bulk of the work, and is that in which the greatest strength of the author is exerted; the first is brief, but clear and conclusive; the third is the least satisfactory of all.

The great aim of Mr. H.'s volume is to prove that sinful man, independently if the assistance of the Spirit, has *power* to repent and receive the Gospel. This, thus broadly stated, will appear to many a very startling and heterodox proposition. It will be thought to render the influence of the Spirit unnecessary; to contradict Scripture; to obscure and frustrate the grace of God; and to do a number of other fearful and dreadful things. What it is meant to convey, however, is this—that a sinner is in possession of all the *means* requisite to the perception, the impression, and the performance of his duty;—this is power. He is described, nevertheless, as the guilty subject of such a depraved moral *disposition*, as renders it certain that he never will exert that power, but as assisted by divine influence. Hence Mr. H. contends strenuously for the necessity of this influence, at the same time that he conceives the sinner to have power without it; and by this means, he thinks he magnifies God's grace, by evincing the sin-

ner's guilt; and justifies the divine government by proving its perfect equity.

The first part of the work shows, that the influence of the Spirit in the conversion of a sinner, is *absolutely necessary, and certainly effectual*. From one of the two chapters of which it consists, we take the following extract, to show how decidedly the author speaks in relation to this subject.

"The operation of the Holy Spirit in the conversion of a sinner is not to be regarded as occasional or accidental, but as essential and uniform. Conversion to God never has taken place, and never will take place, without it. And if this be the case, it is but saying the same thing in other words, to assert that his influence is *absolutely necessary* to the production of this effect.

"This is manifestly a point on which, independently of divine revelation, we have no means of obtaining complete and satisfactory knowledge. When any man does in fact turn to God, under what influence he did so might be doubted, were it not revealed; and yet more difficult might it be to decide whether any other man would turn to God without a given influence, unless that also were declared by a being of competent information. According to their various views, some might suppose one thing, and some another; but the voice of authority puts all our imaginations to silence, and announces, as from Him that knows the heart to its lowest depths, that, without his Spirit, no man ever did repent or ever will."—pp. 2, 3.

The second part of the work commences as follows:—

"The influence of the Holy Spirit is, as we have just seen, of high importance, nay, of absolute necessity, to the conversion of a sinner. Now this fact obviously indicates a corresponding feature in the condition of mankind. There must be some cause for this necessity, some reason why men do not turn to God without heavenly aid. What is this cause? Is it external or internal; without man, or within him? Is it voluntary or involuntary? Does it criminate man, or excuse him?"

"This obstruction to conversion is well known by the general designation of the corruption or depravity of man's nature. But when we have said this, we have

gained no information respecting its precise character; we have merely given it a name, and have still to inquire what may be intended by it. On the specific nature of that fact in our fallen condition, which occasions the necessity for the Spirit's interposition, an important diversity of opinion exists, which may be stated as follows.

"On the one hand it has been maintained that the necessity of divine influence argues, on the part of man, a want of *POWER* to turn to God; and on the other it has been conceived that the obstacle is not a want of power, but a want of *DISPOSITION*. In reference to the actual want of right disposition in mankind, both these classes of divines are agreed, the difference between them relating simply to one of two questions: First, *whether a want of disposition is the whole hindrance to conversion, or whether there be not also a want of power; or, Secondly, whether a want of power is not identical with, or constituted by, a want of disposition*

"Those who affirm that power is wanting, chiefly argue either from express words of Scripture, which declares (to take one passage for an example) that no man can come unto Christ except the Father draw him; or from the nature of the case, since, if man had power to turn to God of himself, the Holy Spirit could not be necessary for this purpose. Those who maintain that power is not wanting, (and the writer is among them) do not shrink from fully meeting these arguments, with others which will be hereafter noticed on the same side; while their proofs are brought likewise from the language of Scripture, as well as from an examination of the structure of the human mind, and of the actual operation of the Spirit, from the just responsibility of man, from the gracious and sovereign character of the gift of the Holy Ghost, and from the pre-eminent tendency of the sentiment they advocate, at once to humble the sinner and give glory to God.

"Such is a bird's eye view of the field of inquiry which lies before us: a field which comprehends certainly a number of topics most interesting in themselves, and bearing powerfully on many points both of doctrine, experience, and practice. The writer would feel little pleasure in pursuing his task, if he thought it would be barren of spiritual profit; but as he is persuaded this will be by no means necessarily the case, so he implores for himself and his readers the greatest unction, beneath which alone true wisdom is either acquired or increased."—pp. 20—23.

After this Mr. H. enters fully and vigorously upon his task. He first gives a rapid but interesting sketch of the structure and powers of the human mind, exhibiting its ability to *perceive*, to *feel*, and to *determine*, or, in other words, describing the combined and successive operation of the *understanding*, the *heart*, and the *will*, in producing action; and showing the vast importance of ATTENTION, as, just in proportion to *that*, will any object be adequately perceived, a corresponding impression made upon the feelings, a determination given to the will, and conduct accordingly produced. There were one or two metaphysical questions occurred to us in reading this portion of the work, which we had thoughts of putting to the writer; but, perhaps they were rather nice than necessary; we will therefore proceed with the analysis of the volume.

To the above succeeds "Definition of terms;" such as "Disposition and Inclination." "Power and Ability." "Rectitude and Depravity." We should be glad to find room, if we could, for the whole of what occurs under the second of these classes of terms, but that is impossible. We give the following.

"When may it be said that a man has POWER to perform a given action? To this we answer, without hesitation, *when he possesses the means of doing so.*"—p. 63.

"Is our having a disposition towards any action essential to our having a power to perform it? * * * We conceive that it is not."—p. 64.

"To say that disposition is essential to power, attaches a very extraordinary limitation to the idea of power itself. I have no power, I am told, to do any thing that I am disposed not to do, yet there are an immense number of things which I am disposed not to do, which I have been always used to think I could do. As, for instance, I am surrounded by several hundred places, and am disposed not to go to any of them; but have I therefore no power to go to any of

them? In that case I must be considered as fixed, literally like a rock, to my position, till I am disposed to move, with which disposition to move, it appears, my power of moving is identical. On the contrary, the obvious fact is, that we have power to do many things, *whether we are disposed to do them or not.* The things are but few in comparison which we are disposed to do, and these are selected at our pleasure out of the much larger number which we have power to perform. The state of the disposition has not the slightest connexion with the question of power."—pp. 66, 67.

"There are clearly two very distinct states before us; namely, the possession of means to perform a given action, with a disposition to employ them; and the possession of the same means for the same action, *without* a disposition to employ them. The question is, which of these two states are we to call *power*? In all ordinary cases the latter is called power; and we are willing to adopt this nomenclature rigidly through the whole discussion. If any person should insist on giving the name power only to the former of these states, doubtless he would evade the following argument; but he would also needlessly depart from the common, and therefore the only intelligible use of the term; while he would leave the latter very important state altogether without a name, and merely necessitate the construction of a new one, before he *individually* could be pursued through the perverse intricacies of his course."—pp. 68, 69.

From this point a series of discussions are instituted to show that power, (in the sense explained,) to come to God, is possessed by a sinner, independently of the Spirit; but, it is all along insisted upon as essential to remove that state of *heart*, which makes him *criminally unwilling* to exert it. We can merely mention the heads of the chapters, to give our readers some idea of the nature of the discussions they contain.

"Whether man in his natural state has power to repent:—the argument from the nature of the case." "Whether in the conversion of a sinner power is imparted:—the argument from the work of the Spirit." "Whether the possession of power is not involved

in the praise and blameworthiness of actions:—the argument from the nature of sin." "Whether the possession of power is implied in the divine commands:—the argument from moral obligation."

"Whether the possession of power be not implied in the distribution of rewards and punishments:—the argument from human responsibility." "On the divine use of means independently of the Spirit."

"Whether the Holy Spirit is a gift of justice or of grace."—All these general arguments are pursued with vigour and ability; all with great acuteness, though, as might be expected, with different degrees of conclusiveness and success. If, in particular places, the reader may not be convinced, he cannot fail, we should suppose, still to feel sincere respect for the talents of the writer. He advances, in the succeeding pages, to the more direct testimony of Scripture. Thus, "Whether the ability of man is not maintained in the Holy Scriptures:—the argument from the express words of Sacred Writ." This occupies *three* chapters. It is in general striking and conclusive; occasionally, however, passages are rather too hastily disposed of, so that a common reader is ready to wonder at the facility with which they are dispatched, and feels as if he was not just yet prepared to acquiesce in the exposition, though he is anxious at the same moment, that, only give him time, and his opinion will probably be identical with the author's. We had intended extracting the passages in which Mr. H. considers the import of such expressions as "no man can come unto me, except the Father draw him," and others of a similar stamp, as these are obviously so important in this argument; but, it is too long for insertion entire, and could not without injury be broken. The

following, from another place, deserves attention, as indeed do many of the remarks occasionally suggested in the volume relative to figurative and metaphorical phraseology.

"It has often been imagined to be an insuperable difficulty in the way of maintaining human ability, that it involves apparently an express contradiction to the Sacred Scriptures, and much wonder seems to have been felt that the advocates of the sentiment have not been startled by so tremendous a necessity. Such an appearance, however, results necessarily, and in all cases, from the use of analogical language. For example, the Bible affirms that God is a sun and shield; yet who would hesitate to say, that God is *not* either a sun or a shield? Of bread, Christ declared that it was his body; yet we maintain without scruple that the sacramental bread is *not* the body of Christ. Do we feel guilty in either of these cases of contradicting the word of God? Certainly not. Whenever words are used out of their strict reference, they are *true in one sense, and false in another*; and necessarily so, because it pertains to such a use of words to retain only a part of their ordinary meaning. Thus it may be said of the declaration, 'No man can come unto me,' that, if the word can be analogically used in it, as we have endeavoured to show, it is true in one sense, and in another it is false. Take such part of the ordinary meaning of the word *cannot* as the analogy in the case justifies, and it is true; but take such part as is not justified by the existing analogy, and you make a new assertion, one which Christ never intended, and this assertion is false. Seeming contradictions are thus, when properly understood, harmonious truth. God *both is and is not* a sun and shield; bread *both is and is not* the body of Christ; man *both can and cannot* turn to God; conversion is *both possible and impossible* with men; sinners are at the same time *both dead and alive*. The one series of these assertions is true *figuratively*, and the other is true *literally*. When I say God is *not* a sun, it is no way contradictory of the text which declares that he *is* one, because that text is meant to intimate only that in some respects he is *like* one. And when I say men can come to Christ, it is equally remote from opposition to his affirmation that they *cannot*, because the only intended meaning of those words is that they certainly will not, being in this respect *like* men that cannot"—pp. 187—189.

The succeeding chapter, which considers "whether the sentiments which ascribe power to men, does not pre-eminently humble the sinner and glorify God:—the argument from the tendency of the doctrine," we regard as singularly felicitous and forcible. It is adapted to make a deep and serious impression upon every devout and well constituted mind. We have only room for the following short extract.

"It may be thought by some that power is an excellency; and that to ascribe power to man is to ascribe goodness to him, which, in his fallen state, cannot justly be done.

"The error committed here lies in not observing the distinction between man as a creature, and man as a moral agent; or between natural and moral qualities. Looking at any creature, as such, the possession of power, or the means of action, is an excellency; and every increase of power adds to its excellency, inasmuch as it confers an adaptation for some superior kind of action. So the power of performing moral actions is an excellency in man, enabling him to do what other creatures cannot. But when we regard man as a moral agent, and ask wherein his excellency as such consists, it is not in power, but in the right use of power; not in having means of action, but in well employing them. Power is a natural excellence, but not a moral one; an excellence of structure, but not of character. It is excellence, but not goodness: and therefore to ascribe power to man is not to ascribe to him any goodness at all."—pp 212, 213.

Other chapters succeed "answering objections," and the part concludes with "considerations for those who may not be convinced."

The third part considers the "aspect of the work of the Spirit in relation to the ways of God," illustrating it principally under two views, viz. "as given in answer to prayer," and as "an unsolicited, effectual operation." Of this part, however, and of the "addresses" which follow, we cannot speak more particularly.

We cordially recommend this volume to the very serious consi-

deration of persons who are either perplexed by imperfect and inaccurate views of the subject of which it treats; or who are deceiving themselves, and hardening themselves in sin, in consequence of unscriptural and false representations of it. We do conceive also, that both its contents and its spirit may be essentially useful to many in the ministry, especially the young, by teaching them to speak "wisely for God," by encouraging habits of independent thought, and by prompting them to the vigorous devotion of all their powers to the work of persuasion, exhortation, and exhibition of the truth, seeing that in the employment of means so adapted to the end they are to accomplish, they have a foundation for success as satisfactory to reason as it is encouraging to faith.

An Essay on the Nature and Objects of the Course of Study, in the Class of the Philosophy of the Human Mind and Logic, in the University of London. By the Rev. John Hoppus, A.M. London: Taylor, 1830.

As the early advocates and unshaken friends of the University of London, we cannot conceal our satisfaction on the appointment of the Professor of intellectual and logical Philosophy, whose Introductory Essay is now before us.

The project of a University without state creeds or coffers, that should leave religion to the private judgment of its sons, and depend alone for support upon the enlightened opinion of the public—was met by the witless sarcasms of some, and the sage vaticinations of others, who alternated their jokes and their prophecies to provoke mirth amidst the goodly fellowship of halls and colleges, or to inspire terror amongst the graver circles of old ladies every where.

While these alarmists have con-

tinued to predict nothing less than the general diffusion of infidelity, if not of atheism, from the establishment of the University; we have witnessed the introduction of its successive Professors to their chairs of office, and have heard with satisfaction the references, broad and distinct, which they have made to the attributes of God, as displayed in his works, and to that Revelation on which our common hopes are built.

And it is certainly a curious coincidence, that at the moment when some of these zealous churchmen are arraigning at the tribunal of public opinion, one of the Professors of the Christian and *orthodox* University of Oxford, on the serious charge of introducing a work of infidel principles to the families of England, that at that very time, the council of the *infidel* and *atheistical* school of *Gower Street*, for so its enemies have presumed to designate it, should appoint to one of its most important Professorships, a gentleman, who is not only a Christian minister by office, but by choice, and who has been called to suffer too, for his unflinching avowal of those peculiar doctrines of Christianity which evangelical dissenters hold in common with members of the endowed church.

To those who know Mr. Hoppus, this appointment will not be a matter of surprise, and to those who have not that advantage, the essay before us will introduce him, if we mistake not, greatly to their satisfaction, and to the honour of the enlightened body, who have placed him in the Professor's chair.

After a rapid, but interesting sketch of the rise and progress of mental philosophy, and some pointed remarks on the popular prejudice against what is usually denominated "*metaphysics*," Mr.

Hoppus pleads for attention to the wondrous phenomena of mind in the following forcible passage.

"Were we to limit the motives for inquiry into the intellectual part of human nature to those of rational curiosity and devout admiration, even these could not fail to prove highly advantageous, and would present the study of the philosophy of the mind as invested with attractions of no common order; for it must be acknowledged that, of all the familiar objects which display the power and skill of the Creator, the human mind, in many respects, stands the most conspicuous. Amidst all that is humiliating in the history of man, there exist in his intellectual nature sublime traces of his real greatness. This nature is the only object, in that part of the creation with which we are conversant, that bears even the faintest image of its Maker; and it is a monument of far more exquisite and costly workmanship than the whole material universe. By means of the intellectual endowments it is given him to possess, man is enabled in some measure to subordinate all visible nature to his convenience and enjoyment. The earth, his dwelling-place, assumes new forms and is clothed with new beauties at his bidding; and, under the guidance of his plastic genius, directing his manual labour, the wilderness becomes a second Eden; and the creations of his fancy rise up to embellish it, like visions of enchantment, in the forms of 'solemn temples,' 'gorgeous palaces,' or 'cloud-capt towers.' The elements also are, to a considerable degree, brought under his control, and made to administer to his desires; and both the winds and the waves have become his servants. In vessels of huge bulk, and of the most surprising mechanism, he rides upon the storms of the ocean; and guided by that compass which he has invented, and which points out his course though sun and stars should be invisible, he is borne along even to the extent of the circumference of the globe.

"Nor have the heavens above escaped the scrutiny of his research, nor the powers of his arithmetic. Confined as he is to this earthly clod, his genius has taught him to invent instruments for the gratification of his curiosity and the advancement of his knowledge, which have the same effect as though his locomotive faculties were extended to a wider sphere. The heavenly bodies, which appear situated at so hopeless a distance away from him, and of which some are invisible to the naked eye, he has viewed with all the advantage of a nearer post

of observation: he has traced the planets in their wanderings through the mazes of the starry firmament; and stretching, as it were, his line and his compasses over the mighty void of millions and millions of miles, he has determined their times and motions, their distances, their magnitudes and densities, their mutual attractions, and their various irregularities; he has even extended his curiosity beyond the sphere that encloses the solar system, and penetrated into the immeasurable regions of the fixed stars; and by the new optics with which his ingenuity has furnished him, he has brought to light unknown strata of the universe, and new wonders of the power of the Eternal, which had been hidden from view in the abysses of the creation ever since their existence.

"The human mind has sometimes, after seeming to lie for ages entranced in a dead sleep of inactivity, roused itself afresh, re-asserted its claim to unlimited advancement in knowledge, and entered on a bolder and more excursive flight. It was thus that Bacon's genius emerged from the darkness by which it was surrounded, and taught his successors to remodel all philosophy; and it was thus that Newton regenerated astronomy, and with his contemporary, Leibnitz, bequeathed to succeeding philosophers a new, and a more sublime analysis than any before known, and by which the abstractions of infinity itself are submitted to mathematical calculation.

"Nor do the various emotions and passions of which man is capable present a less interesting field of inquiry than the achievements of his intellect. These are the phases of the human mind, which have a more immediate aspect towards happiness, and which, according to their character and complexion, either shed the light of peace and joy on every object within their sphere, or cast a malign and disastrous influence over all that is around them, and produce the storms and desolations of the moral and political world. Such are the visions of hope; the terrors of fear; the workings of benevolence; the selfishness of ambition; the softening of pity, and the complacencies of affection; or the contrary ebullitions of wrath and revenge. More than all—the insatiable thirst for happiness, of which man's intellectual nature is susceptible; the lofty conceptions of ideal excellence; the visions of perfection and of beauty, not to be realised in its present abode, and made up of the scattered fragments of all that is fair and all that is good, on which it is fain to linger; while they most exquisitely harmonize with that future destination which reason

and religion conspire to pronounce the only object worthy of a lasting ambition, exhibit the human mind, not only as the most curious, but also as the most sublime of contemplations."—pp. 20–22.

We invite the attention of the friends of an educated ministry in our churches to the following passage, and beg to recommend to benevolent individuals, and the managers of our theological institutions, the importance of securing, in these peculiar times, sound learning, as well as sound religion, in the youthful candidates for the dissenting ministry. Called as our rising pastors assuredly will be, to enter upon the arena of ecclesiastical controversy, and to conflict with men clothed in scholastic mail, and bearing ponderous arms like those of Goliath, it will be as dangerous as unjust to send them forth like the stripling David, only with the shepherd's scrip and sling, unless we anticipate for them, what we have no warrant to expect, a miraculous deliverance.

Not that we covet for them King Saul's armour, which is ancient and cumbersome enough, but that they may be supplied with a panoply, such as modern education provides, and by which the champion of truth is able to combine all that is light in movement with all that is resistless in attack. Let, then, some scholarships be provided in this University, either by private benevolence or public bodies, for the most intelligent of our theological students, who may derive the advantages thus justly described.

"It is probable that, in the course of time, not a few persons who are students of Theology in other Colleges of Learning, will be found availing themselves of some of the secular advantages afforded by an Institution which, while its prosperity rests on the basis of enlightened public opinion, is of no party; which is founded with a view of promoting every

species of human learning, on the rational and equitable principle of declining all claim to a control over that sacred and inalienable right of private judgment in regard to Religion, for the exercise of which man can only be amenable to a higher than human tribunal; and which, even granting that it be perverted and abused to error, is incapable, from the very nature of the human will, of being restored to its proper use, by any civil privations or penal inflictions, which are alone the appropriate antagonists of whatever immediately tends to the disturbance of public security and social order.

"The influence of the Philosophy of Mind on the sacred avocations to which students in Theology are looking forward is peculiarly great and obvious. It is incumbent on them not to be satisfied with being the mere superficial organs of a popular and showy declamation, but to be intimately acquainted with human nature under its various diversified aspects. As their appeal to mankind, moreover, must constantly proceed on the validity of the claims of the Jewish and Christian Scriptures to our belief, as invested with the authority of God, whatever relates to evidence and reasoning is an indispensable part of their men-

tal furniture. It peculiarly belongs to those who are the professed votaries of truth for its own sake, to acquire the habit of close and patient thinking, to obtain an intellectual independence of character, which resists every thing that is merely of the nature of hypothesis, yielding at the same time a manly and implicit deference to the authority of fact, and adequate testimony, though this may not unfrequently involve consequences, which, in some of their bearings, may transcend the limits of the human understanding, and may not be the proper objects of its powers of comprehension."—pp. 32, 33.

We trust that the evangelical Dissenters of this kingdom will feel increasing solicitude, for the prosperity of the University of London, seeing that the liberal principles on which it was founded are fully sustained in the appointment of officers, who are members of the unendowed as well as the Established Churches of the empire.

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Obituary.

THE REV. WILLIAM ORME is no more! This most afflictive, and, according to our short-sighted view, mysterious event took place on Saturday the 8th of May. Nearly two months he had been laid aside from his usual labours; and many and fervent were the supplications, presented on his behalf in private and in public, that a life so dear to all the interests of the Church of God might be spared. But the all-wise Disposer of events hath otherwise determined! "Behold, he taketh away—and who can hinder, or say unto Him—"what doest thou?" We feel confounded and overwhelmed by this affecting visitation! Scarcely six years have elapsed since his connexion with the metropolis; but if we measure life, not by time, but by actions, he lived long in the short space allotted him for service. During a great portion of the period referred to, he was intimately connected with the Editorship of this Magazine, and on all the subjects of theology, history, and criticism, which occupied his attention, he invariably displayed the characteristic features of his mind, and the rich and varied attainments by which it was distinguished.

Long before his introduction to London, he had risen to high and distinguished eminence, as an "able minister of the New Covenant." By his brethren in the ministry he was much beloved; and the Churches of the Congregational order, regarded him with affectionate esteem and growing confidence. His celebrity as an author; his solid attainments as a theologian; his aptitude for every mode of public instruction; his bold and energetic address; his prudence in counsel; his energy in action; and the comprehensive and practical views he formed on every subject that came under his notice, were qualifications that raised him to just and merited distinction. As a Preacher of the Gospel, he was, in the most effective sense, eloquent and impressive. His discourses were fraught with scriptural knowledge, and unequivocally evangelical. The great truths of the Gospel were uniformly prominent; his sermons were argumentative and practical, yet blended with powerful appeals to the conscience and the heart. In the exposition of the Scriptures he was distinguished for accurate and enlarged views of divine truth, and the faithful exhibition of the whole counsel of God. The distinguishing feature of his mental character was strong manly sense. No one could know him in the intimacies of private life, or meet him in consultation, or hear him in public on any occasion, without feeling that his mind could be *trusted*. This arose from his comprehension and decision. He was as well qualified for despatch in business as for inquiry and discussion; and thus he was well fitted for the important station he was called to occupy as the Foreign Secretary of the London Missionary Society.

It will not be in our power, in the present article, to present that minute and extended detail of the life, character, and writings of our beloved friend, which we hope, from more ample sources of information, to record in an early number of our Magazine. We cannot, however, allow the present opportunity to pass by, without a brief statement of some of the facts of his history, which we have been able to ascertain.

Mr. Orme was born on the 3d of February, 1787, in the town of Falkirk. When little more than three months old, his parents removed to Edinburgh, in which place they remained till they both died.

He went to school when between five and six years of age; and continued till his thirteenth year. The schoolmaster's name was Waugh, a respectable man, who long taught in the West Church Parish; and died about

ten years ago. Under his tuition he made considerable progress in the ordinary branches of English education and the first principles of Latin. He evinced the greatest mental anxiety when he entered on any new branch of study, or commenced the reading of a new book; and his ardour was unremitting till he had mastered its difficulties. Any money he could obtain was laid out in books, among which was Haweis' Commentary on the Bible, with plates, for the Numbers of which he saved many a sixpence, and, to use his own language, "greedily devoured them as soon as procured." His youthful days, however, were mostly spent in vanity. He had no knowledge or feeling of religion. His mind was naturally susceptible of strong impressions, and when once excited, could scarcely rest till the object in view was attained. He always felt the existence of this constitutional ardour, though many things afterwards tended to controul and subdue it. His religious education was very little attended to at home; but the neglect was in part supplied by his attendance at a Sabbath Evening School.

On the 1st of July, 1800, he was bound apprentice, much against his will, to a business to which he was decidedly hostile; and though he completed the term of his servitude, he never prosecuted the business with pleasure, and would have followed it through life with reluctance and sorrow. Time stole away insensibly, and God was gradually preparing him for other and more important pursuits.

In the month of October, 1803, he lost his father. Having few companions, and possessing no great love of company, he was in the habit of spending the Lord's-days by taking long solitary walks into the country, or by the sea-side, indulging in gloomy reflections on the past, or in dismal forebodings of future sorrow. On the evenings of such days, he frequently dropped into the Tabernacle at the head of Leith Walk, partly to pass away the time, and partly to indulge a sinful curiosity. To the ministers of that place, he was indebted for his first religious impressions, and his earliest views of the Gospel of Christ. He now felt the benefit of his Sabbath School instructions, and the Scriptures which he had committed to memory came with an ease and power to his mind, that he could not otherwise have experienced. He read every thing he could procure relating to religion, began to teach a Sabbath Evening School, and sometimes spoke a little at a meeting on the Lord's-day mornings at the Village of Stockbridge.

In the month of October, 1805, in his 19th year, he gladly bade a final adieu to secular pursuits, and joined Mr. Haldane's class of students. After eight months' instruction, to fit him for preaching the Gospel, Mr. Haldane proposed to him, to spend the summer in Fife. He returned to the class in the month of October, where he remained the short space of four months, and then received his final dismission. The period of his academical studies was thus little more than a year. He left Edinburgh and arrived at Perth on the 11th of March, 1807, and preached three times the following Lord's-day, having just completed his twentieth year!

In this sphere of pastoral labour he continued till the year 1824, when he accepted an invitation to succeed the Rev. J. B. Innes, at Camberwell. By his previous attainments he had laid the solid and enduring basis of that honourable reputation in which he will long continue to be held; and his subsequent labours and distinguished success as a preacher, an author, and a public character, raised him to a high elevation in the confidence and esteem of the Christian church. In every department of theological and biblical literature, he was a most diligent and laborious student, and the constancy and intensity with which he engaged in all his pursuits, were often injurious to his health, and ultimately shortened his life. He was active, energetic, decided, and persevering in every part of his ministerial duties. As a pastor and preacher he was eminently successful, and long his memory will be blessed in both the spheres of ministerial labour he was

called to occupy. Many, in Perth especially, were the instances of usefulness by which he was encouraged in his work. His writings on various subjects will remain as a lasting memorial of his diligent research, his comprehensive views of truth, his manly discrimination, his powerful and most effective exhibition of all the great and distinguishing principles of pure and undefiled religion. His removal from the important station he occupied, in the meridian of his day, in the midst of usefulness and honourable service, is to us an inexplicable dispensation. But it is the prerogative of the Great Head of the Church, to raise up the most valued and useful instruments; to fit them to accomplish great and important objects, by a course of discipline and moral culture, that secures the most valuable results, and then to lay them aside at his pleasure! Thus he teaches us, that it is "not by might, nor by power, but by his Spirit," that the cause of truth is preserved, and the designs of sovereign mercy accomplished.

It is one of the mournful advantages of a protracted illness and a lingering death, that opportunity is afforded for a more full exhibition of the believer's dying testimony to the preciousness of the Gospel, and the value of its consolations. These he richly experienced; and a minute record of the last illness of our beloved friend we shall reserve for a future number.

Thus died in the faith and hope of Jesus, the Rev. William Orme, in the 44th year of his age, and the twenty-third of his ministry! It is not possible for us to describe the powerful sensation produced by his death, and the affecting circumstance of its having transpired just before the services of the Annual Meeting of the London Missionary Society! Had it not been for the sombre shade thrown over these sacred engagements, the encouraging circumstances and animating prospects of the Society, might have called forth unmingled exhilaration. But there was a deep and solemn tone of profitable reflection produced in the mind of each successive speaker, and of those who engaged in the religious services of the Anniversary; and it is well, when feelings thus chastened and salutary are blended with the ardour and animating excitement of such associations. We need to be often and habitually reminded, that even "in the garden there is a sepulchre;" and that the attractions of the cross, the glories of immortality, and the ineffable value of the Gospel, are never more precious and more effective than when we stand within the shadows of the grave, and listen to that voice which says, amidst the scenes of change and death—"Work while it is called to-day!"

The interment of our beloved friend took place on Monday, the 17th of May, at Bunhill Fields. The friends of the deceased were kindly accommodated with the use of the Wesleyan Chapel, in the City Road, and there an immense concourse assembled to pay their last tribute of affection and esteem! The deacons and a large body of the members of the bereaved church; the ministers of the Congregational body; a considerable number of ministers of other denominations, and the Treasurer, the surviving Secretary, and Directors of the London Missionary Society followed his remains to the "narrow house appointed for all living," amidst the tears and deeply-excited sympathies of a most numerous assemblage. The Rev. Dr. Winter delivered an appropriate address in the chapel; and the Rev. John Morison closed the solemnities of this affecting service by the prayer at the grave. On the following Sabbath, the funeral sermon was preached at Camberwell, by the Rev. Joseph Fletcher, to a crowded and deeply affected auditory, from Colossians iii. 11. "Christ is all, and in all!"—These words were selected by the preacher, because they were the last words he heard from the lips of his dying friend a few days before his death. "MAY WE DIE THE DEATH OF THE RIGHTEOUS, AND OUR LAST END BE LIKE HIS."

MISCELLANEOUS INTELLIGENCE.

CHURCH REFORM.

The Earl of Mountcashel, in the House of Lords, on Tuesday, May 4, after presenting two petitions on this subject, one from New Ross, signed by several Magistrates and others; and another from the Cork Meeting, signed by upwards of 3,000 *bona fide* members of the church of England, including 60 County Magistrates, submitted a motion founded on their prayer. After some preliminary observations, in which he assured the House of his ardent attachment, on principle, to the established church, his Lordship proceeded to remark, that there was much in the established church that he wished to see altered, much amended, and much placed altogether on a different footing from that on which it at present stood. He wished to see all its ministers—ministers in soul, in heart, and in spirit—ministers of religion—ministers of the Gospel. He had learned that the great utility of religion—that is, of Christianity—was its tendency to enlighten the minds and purify the hearts of men; and he knew that Christianity differed from all other systems of religion, including Paganism, in its being emphatically the religion of the heart. But for this, the great healing feature of Christianity, it would, in a legislative point of view, be little superior to Paganism; but as this was its great, its all-important excellence, it was the solemn duty of the Legislature to encourage, by all the means in its power, its growth, and to prevent, as far as it could, the introduction of abuses. It was evident that, to the general weal, he spoke politically,—religion, that is, Christianity, was necessary: and to good religion a good system of discipline essential; and to secure a good system of discipline, they should guard against the introduction of abuses, such as those in the Protestant church of England and Ireland, to which he would then invite the attention of their lordships. His Lordship then mentioned the state of the Ecclesiastical laws of the parishes of England and Ireland—the insufficient number of churches—non-residence—tythes—ordinations—simoniacal transactions—unequal remuneration of the inferior clergy—sporting Parsons &c., and closed a lengthened address, of which we cannot preserve even an analysis, by moving, “That an humble address be presented to his Majesty, praying that he might be graciously pleased to appoint a commis-

sion to inquire and state whether any and what abuses existed in the Established Church of England and Ireland, and if any, to report such remedies as might appear necessary for their correction.”

The Lord Chancellor having put the question, there was only one “content.” The “not content” appeared to come from several peers. His Lordship, after a short pause, declared that the “not contents” had it.

Lord Mountcashel, after a pause, said “The contents have it,” adding, “My Lords, if I stand alone, I shall take the sense of the House upon it.”—[Cries of “order” and “too late.”]

The Lord Chancellor said the question was decided.

SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.

On Wednesday evening, May 5, the First Annual Meeting of this Society was held, at the London Coffee-house, Ludgate-hill, the large room of which was well filled by a most respectable audience. Apsley Pellatt, Esq. the Treasurer of the Society, was in the chair.

The Rev. Mr. Brown, from Ireland, having commenced the meeting by prayer,

The Chairman opened the business of the meeting, and called upon

The Rev. Dr. Cox, one of the Secretaries, read the report, from which we give the following extracts:—

“The Society originated in the conviction that many who call themselves Dissenters are unacquainted with the principles and history of their denomination. This fact has been more strikingly elicited in the course of the Society’s proceedings, and will now gradually cease, the Committee would hope, to be the disgrace and the bane of so large a proportion of our number. Their aim is to manifest in their publications that firmness in the avowal of important principles which the great cause they advocate demands, without yielding to the influences of sectarian bigotry, or exhibiting a pugnacious or unhallowed spirit. They are aware, that in endeavouring to maintain the principles, and to trace the history of pure Christianity, they ought to be guided by its spirit, exhibiting at once the meekness of the saint, and the heroism of the martyr. They would have their principles examined and understood, and should they succeed in any degree in forming the

public mind on subjects of vital importance, and in rendering its decisions and procedure more accordant with the nature of man, and the spirituality of the church of Christ, they will esteem themselves amply rewarded, however heavy the tax of scorn and opposition they have to endure.

"The unparalleled events which have lately occurred, have put the religious parties of our kingdom into a new and peculiar position. The secular power has been divested of an authority, by virtue of which it presumed in former days to entrench on the sacredness of conscience, and to profane the temple of God. It has withdrawn its interference with the rights of private judgment, and has refused to perpetuate to the partizans of the established church that monopoly of civil office which has so long tended to distract our national councils, and to impair the purity of the Christian profession. The principles on which this Society is founded have thus been publicly recognized by the just and beneficent legislation of our rulers. The right of private judgment is admitted, and the impolicy as well as the injustice of attempting to arrest the devout and intelligent in the investigation of religious truth, has been proclaimed in the high places of the land. Even the shadow of laws which were once as messengers of death, has been withdrawn from the path of honest inquiry, lest our conclusions should be prejudiced, and our opinions be open to the charge of insincerity. "The public mind is left free to pursue its inquiries without any other influence than is consistent with its rational and and responsible character. The appeal of all parties is by common consent transferred to a more enlightened and impartial tribunal, on whose ultimate decision the virtuous part of the community rely with unshaken confidence.

"The Society has issued five numbers of their monthly publications. They have been welcomed beyond the expectations of the Committee, and the sale is increasing. The first, 'On Free Inquiry in Religion,' and the second, 'Christ the only King of the Church,' have been reprinted in a second edition, and the same happy necessity has been prevented with regard to subsequent numbers, only by the foresight of printing an enlarged edition.

"While primarily concerned to furnish an important and carefully written series of monthly numbers, the Committee have not lost sight of another part of their plan, namely, the publication of tracts. These will consist chiefly of reprints from old and standard works, or small treatises

of value, which might otherwise pass into oblivion. From time to time they hope to supply the public, by this means, with instructive reading, generally, in the cheapest form; yet they contemplate the occasional issue of tracts prepared with a more obvious aim to suit the taste, or inspire it, of persons above the level of the ordinary poor, who are found in great numbers in all our Dissenting congregations. The tracts at present issued are as follows:—

"1. On the Law of Christ concerning Offences.

"2. On the Duties of Church Members, consisting of Extracts from Flavel's Double Scheme.

"3. On the Importance of Right Views on the Constitution of the Church.

"4. On the Constitution of the Primitive Churches.

"The Committee have only further to state, that in soliciting your appointment of gentlemen to occupy that responsible situation for the ensuing year, it has been deemed important to suggest the names of those only whose engagements are likely to admit of their regular attendance. This is done in order to secure the utmost efficiency to the management of the Society; otherwise the number of the proposed Committee might easily have enlarged."

We regret that we cannot insert some of the interesting addresses delivered on this occasion, which have been reported at considerable length, and with commendable accuracy, in *The World Newspaper* of May the 12th. We are, however, glad to record the Resolutions adopted, with the names of the gentlemen who proposed them, and wish the Society that patronage which its object and efforts merit.

"I. That the Report now read be adopted and printed under the direction of the Committee.—Moved by the Rev. Mr. Matheson, Durham; seconded by the Rev. J. Hoppus.

"II. That considering the late extraordinary movements in the world, both political and religious, the increasing and apparent consciousness of deficiency in general information on the great subjects discussed in the publications of this Society, together with the decided testimonies of approbation with which it has been hailed, and the gratifying measure of success which has attended it during the first year of its existence, it is the conviction of this Meeting, that the Society for Promoting Ecclesiastical Knowledge has a just and strong claim to the most zealous and constant support.—Moved by the Rev. John Morrison; seconded by the Rev. J. Campbell, of the Tabernacle.

"III. That Apsey Pellatt, Esq. be Treasurer, and the following gentlemen the Committee for the ensuing year, with power to add to their number.--Moved by the Rev. Dr Smith; seconded by the Rev. Mr. Stowell, of North Shields.

"IV. That the thanks of the Society be given to the Rev. Dr. Cox, Rev. Dr. Bennett, Rev. Mr. Vaughan, and Rev. Mr. Price, for their past services as Secretaries, and that they be requested to continue them.--Moved by Rev. J. Blackburn; seconded by Rice Harris, Esq. of Birmingham.

"V. That the thanks of this Meeting be given to the Chairman for his presence and co-operation.--Moved by the Rev. Mr. Moose; seconded by the Rev. I. Cobbin.

NEW CHAPELS.

On Thursday, the 7th of January, Hanover Chapel, Toxteth Park, Liverpool, was opened for divine worship, for the use of the Independent church and congregation under the pastoral care of the Rev. George Smith; on which occasion sermons were preached; in the forenoon, by the Rev. John Ely, of Rochdale, from Psalm lxiii. 1, 2; and in the evening by the Rev. James Griffin, of Manchester, from Psalm lxxxix. 15. The chapel is 51 feet by 45; galleried on three sides, and has two school-rooms underneath. It is situated in the midst of a numerous and rapidly increasing population, for whose spiritual welfare no adequate provision had hitherto been made. The church was formed about two years since, and continued to meet in a large school-room, the inconveniences of which led to the erection of the present neat and commodious edifice. Since the opening, the attendance has been encouraging, and it is hoped that the completion of this building will be rendered a great and lasting blessing to the surrounding neighbourhood. The property, which is freehold, is vested in Trustees.

A neat and commodious new Independent chapel, with school-room and vestry, capable of containing upwards of 500 persons, was opened for divine worship, at Winslow, Bucks, on Tuesday, May 4, 1830. The Rev. D. W. Aston, of Buckingham, read the Scriptures and prayed; the Rev. Andrew Reed, of London, preached from Luke ix. 56; and the Rev. E. Barling, of Buckingham, offered the concluding prayer of the morning service.

In the afternoon, the Rev. W. Gunn, of Aylesbury, read and prayed; the Rev. James Davies, of Totteridge, preached from 1 Tim. i. 15; the Rev. E. Adey, of Leighton, concluded by prayer.

In the evening, the Rev. Peter Tyler, of Haddenham, read the Scriptures and prayer; the Rev. Thomas P. Bull, of Newport Pagnell, preached from Heb. iv. 12; the Rev. W. Ratcliffe, of Marsh-Gibbon, offered the concluding prayer.

The chapel is vested in Trustees, and built upon the most economical plan, the cost being about £600, of which £400. has already been raised.

In the year 1816, a barn was purchased, and fitted up for worship; it became necessary to take down this frail building, and on its site the present chapel and school-room are erected. The Rev. J. Denton, formerly of Mill Wall, Poplar, has accepted an invitation to occupy this important station, and has entered upon his labours with pleasing prospects of usefulness.

ORDINATIONS.

On Thursday, the 15th of April, the Rev. James Rowland, late student at Wymondley College, was ordained to the Pastoral Office over the Independent Church, Baldock, Herts. The Rev. Thomas Middleditch, of Biggleswade, commenced the services with reading the Scriptures and prayer. The Rev. S. Thodey, of Cambridge, delivered the Introductory discourse, proposed the usual questions, and received the confession of faith. The Rev. W. Hull, Classical Tutor of Wymondley, offered the ordination prayer. The Rev. T. Morell, Theological Tutor, of Wymondley, gave the charge; and the Rev. J. P. Dobson, of London, concluded by prayer. In the evening a numerous congregation again assembled, when the sermon to the people was preached by the Rev. C. Morris, of Fetter Lane, London. The devotional services were conducted by the Rev. T. Q. Stowe, of Buntingford, and the Rev. J. W. Wayne, of Hitchin.

On Wednesday, April 21st, Mr. Edmund T. Prust, late of Highbury College, was ordained to the pastoral office over the church and congregation assembling in the New Independent Chapel, Northampton. The Rev. B. L. Edwards, of Northampton, opened the services with reading the Scriptures and prayer. The Rev. Thomas Toller, of Kettering, delivered the introductory discourse on the nature and constitution of a Christian church. The Rev. John Sibree, of Coventry, proposed the usual questions and received the confession of faith. The Rev. Walter Scott, of Rowell, offered the ordination prayer. The Rev. John Leifchild, of Bristol, delivered the charge from 1 Tim. iv. 6. "A good minister of Jesus Christ." The Rev. Charles Hyatt, of London, concluded with prayer.

In the evening the Rev. C. J. Hyatt, of Castle Hill Meeting, Northampton, commenced with reading and prayer. The Rev. J. W. Percy, of Warwick, preached to the people from 1 Thess. v. 13, 15. The Rev. William Gray, (Baptist) of Northampton, concluded with prayer.

A preparatory service was held on the preceding evening, when the Rev. William Gear, of Harborough, preached from 1 Thess. v. 25.

NOTICES.

The Annual Meeting of the Subscribers and Friends of the Western Academy, will be held on Tuesday, the 20th, and Wednesday, the 30th of June. The public examination of the Students will commence on Tuesday, at the Academy House, at three o'clock in the afternoon, and be continued on Wednesday morning. The business of the Institution will be transacted in the afternoon of Wed-

nesday, and a public meeting be held at Castle Street Chapel, and an academical discourse delivered in the evening at six.

The Rev. R. Taylor, late of Uley, has removed to Witney, in Oxfordshire; and entered upon his pastoral labours the first Sabbath in March.

The Rev. J. Robinson, of Manningtree, Essex, has accepted a unanimous invitation from the Independent Church assembling in the chapel, Little Chapel Street, Soho, London, and entered on his stated labours on the 30th ult.

The Annual General Meeting of the Homerton College Society will be held at the College, on Thursday, June 24. The Treasurer, William Hale, Esq., will take the Chair at Eleven o'clock precisely. The public Examination of the Students in Theology, &c. will then take place as usual; and the ministers and other friends of the Institution will dine together at the Mermaid Tavern, Hackney.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

FAVOURS have been received since our last from the Rev. Messrs Joseph Fletcher—R. Taylor—J. Bounsall—D. E. Ford—J. Hoppus—George Smith—E. T. Prust—C. N. Davies—William Owen—J. Robinson—G. Redford—Thomas Binney—Josiah Jones.

Also from Messrs. Thomas Wilson—Thomas Conder—J. Wilks—James Edmeston—A. Allan—Joshua Wilson—A Constant Reader—Upsilon—A Subscriber—X. Y. Z.

We owe many thanks to those friends who have condoled with us upon the loss of our lamented Co-Editor the Rev. William Orme.

We have, indeed, sustained a bereavement which, under the first emotion of sorrow, might be thought irreparable, but the Author "of every good gift, and of every perfect gift," still lives; and as this Journal is employed to diffuse what we believe to be scriptural opinions respecting his truth and church, so we anticipate with confidence that other eminently gifted friends will be raised up, who, in this work, at least, may supply the loss of our lamented fellow-labourer. For while the editorial brotherhood derived from his wise councils and ready pen, prompt and most effective assistance, yet it is due to the interests of this work to state, that the numerous literary and public labours of our honoured colleague, left him, of late, but comparatively little leisure to enrich its pages, and that as he never sustained the burden of the editorial care, so he was only able for several months before his fatal sickness, to contribute a few articles to the work. Never has this Magazine enjoyed so large a share of public approbation and support as at the present moment, and never were there so many able writers in different parts of the kingdom enrolled amongst its contributors; and we rejoice to add, that we have received, since the bereavement has occurred, new pledges of assistance from gentlemen, whose papers will do credit to any religious Periodical in the kingdom. We are persuaded that no one will mis construe these remarks; we lament our loss with unaffected grief, for a pleasant fellow labourer and a wise and faithful friend is taken from us—still "we sorrow not as those without hope," either for the labourer we have lost, or the work which he has relinquished for ever. We know the hearts of our brethren are toward us, and like the apostle, on his arrival at Apoll Forum, "We bless God, and take courage."

We are compelled to defer the report of the Protestant Society till our next.

It afforded us pleasure to peruse the article of intelligence from Gainsboro', but we regard it as too private and personal for a public journal.

As the Rev. Mr. Jones chooses to prescribe the manner in which we shall publish his communication, we are ready to return it as he requests, and it is therefore left at our Publishers to be called for.

Articles of intelligence cannot be anonymously received.

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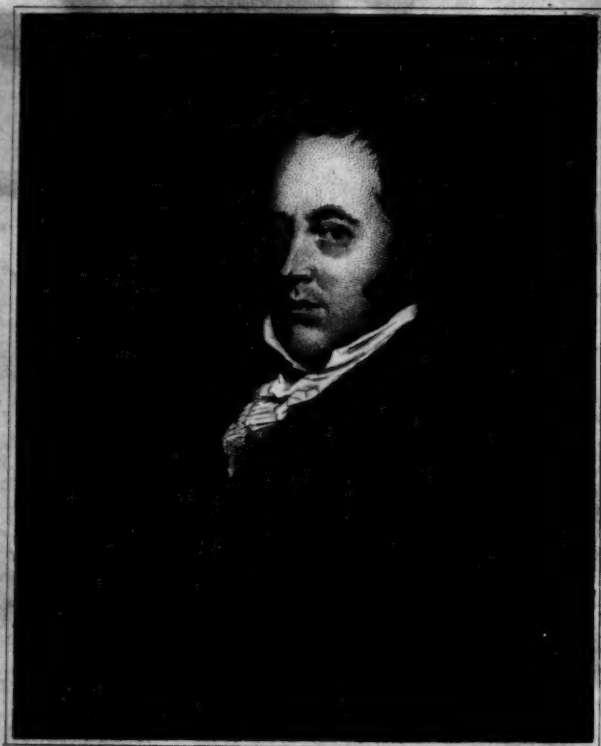
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Engraved by R. Brown from a Drawing by J. Flaxman.

W. Blake